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JESUS AND HIS CAUSE

LIFE PROBLEM BIBLE STUDIES

How Jesus Met Life Questions
Harrison S. Elliott

Jesus and His Cause
A. Bruce Curry, Jr.

ESUS AND HIS CAUSE

A Book Study of the Gospel by Mark
Approached from the Problem Viewpoint
Arranged for Group Discussion

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TO THE STUDENT

1. The function of a Bible-study textbook should be to lead the student to direct contact with the Bible itself, and to show him how to find in it values for the practical needs of life.

2. Two tendencies are to be avoided: (a) A mere historical and literary study of the Bible, making the mastery and appreciation of the book an end in itself. (b) An attempt to solve the moral and spiritual problems of daily life, with little or no reference to the principles contained in the Bible.

3. Appreciation and understanding of the book are valuable aids to a practical application of its principles. Approach this study of the Gospel by Mark from this standpoint. The intelligent grasp of even one of the gospels will go far toward furnishing a background of biblical fact and teaching which thus becomes available for a variety of practical uses.

4. The text of the Gospel according to Mark is printed in full pp. 55-85), that the emphasis may be placed on contact with the book itself.

5. This course should lead the student to see that it is not necessary to be able to cite an elaborate and confusing array of Scripture passages in order to get help on problems of practical life, but that any book of the Bible as it stands may be approached from the standpoint of its contribution to present-day thinking and action.

6. The plan of daily work calls for special study of the section of Scripture on the first three or four days, the remaining days of the week being given to consideration of the suggested problem and its solution in the light of the principles set forth in the Scripture passage.

7. For personal study on the last days of each week, it will be best for the student to select each day one or two questions which most appeal to him, giving his best thought to them, and seeking to think through to conclusions.

8. Great help on the problem for each week will come from group discussion. If the student is not a member of a study group, let him organize such a group if possible. The questions are arranged in such a way that leadership is possible to one not technically trained in such work.

TO THE DISCUSSION GROUP LEADER

The foregoing words, "To the Student," will guide the group leader in planning the most effective use of this course.

1. *In his preparation* the leader of a group will consider the material given in the textbook as the rough material out of which he is to plan a discussion which best meets the needs of his particular group.

While a "suggested selection" of questions will be found at the close of each Study, the leader will use his discretion in choosing from the entire list of questions those which will strike home with his group. He will usually want one or two approach questions of the kind given under "Questions to Open Up the Problem"; three or four "Questions to Bring Out the Scripture Principles"; and three or four "Questions Applying These Principles" to the actual life-practice of the group.

At the outset it will be wise for the leader to survey for himself the entire course, working for a grasp of the Gospel by Mark as a whole, and for proper correlation of the Discussion Group Topics which are to come.

2. *In the discussion hour* the leader's task is to state the questions, to hold the discussion to the topic, to see that all get into the discussion, and to summarize the discussion at the close. He will avoid talking too much. He will ask good questions and wait.

3. *In making the assignment* for the next week the leader may secure the cooperation of the members of the group, asking them to designate questions they would like to have discussed.

4. For printed matter on the technique of conducting discussion groups write to Association Press, 347 Madison Ave., New York City.

force. Hence the cry was not "Get armed!" but "Get right!" This must have been as confusing to some who heard it then as the call for spiritual girding is today to those who trust in material power alone.

2. *The Preparation of Jesus and His Followers* (2nd Day)

Read **Mark 1:9-20** from the standpoint of the above title. Why were the Baptism and the Temptation necessary steps in Jesus' preparation?

In his baptism Jesus made the great commitment of himself to the "cause" which John represented. His clear-cut step was followed by the divine stamp of approval, but also by the Spirit-enforced struggle in the wilderness. Why did the Spirit drive Jesus into the wilderness? Note that Mark does not describe the three temptations. From his account can you gather how Jesus came out?

With the imprisonment of John, Jesus made a second forward step in launching a campaign of proclamation in Galilee (verses 14, 15). What did he add to the message which John had preached?

The last preparatory step was the association with himself of a small group of followers. What indication is there in the story as to why he wanted these men? (verses 16-20.) The four fishermen were called upon to make a complete break with their former life and to set out upon a spiritual enterprise. What were their qualifications for such work? "I will make you to become—" said Jesus. How much do you suppose this influenced their decision to undertake the new work?

3. *Relation of this Section to the Book of Mark* (3rd Day)

Read the first verse of Ch. 1, noticing that it contains not a statement but rather a title, perhaps the title which the writer placed originally at the beginning of his book. Tradition holds that this writer was John Mark of Jerusalem, companion of Peter, Barnabas, and Paul; that he wrote the book in Rome, and in a manner to appeal to the practical Roman type of mind; and that he told the stories much after the manner that he had heard them from the lips of the apostle Peter. Consistent with this tradition is the direct, succinct, but vivid style; the beginning with Jesus full-grown and immediately at his work; the emphasis throughout on action rather than on teaching; and some minor internal and external evidences.

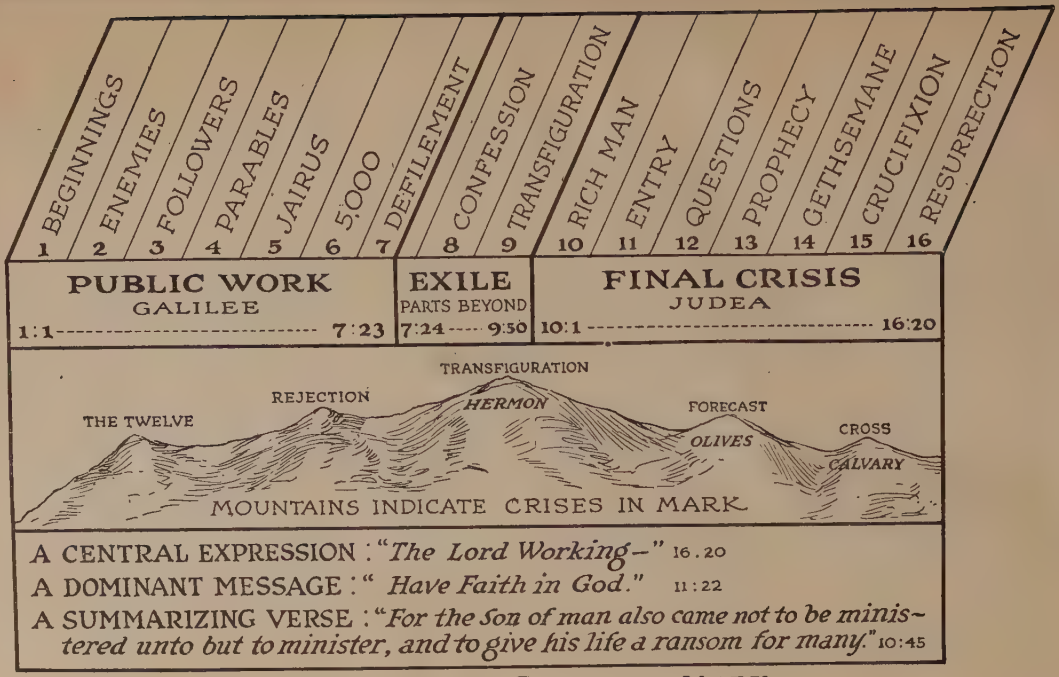


DIAGRAM OF THE GOSPEL BY MARK

The book is not a biography of Jesus, but a series of typical sketches by the aid of which we construct a mental portrait of Jesus and catch the meaning of his mission.

In order to understand the contribution of any one section which is being studied, it is well to get a bird's-eye view of the book as a whole. To this end, read over the titles of the twelve sections into which we have divided the book for the purposes of this course (p. v). Fix in mind the main points of the diagram (p. 3).

Connecting the statements in 1:14, 7:24, and 10:1, it appears that this week's lesson, 1:1-20, introduces us to the Galilean Ministry of Jesus.

Think over the verse quoted from 10:45, "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." This ideal of sacrificial service for mankind is the dominant note both of this book and of the cause of Jesus in every age, challenging all who hear the story to follow him in the great task of bringing the Kingdom of God into functioning reality among men.

HOW TO GET READY FOR A NEW AGE

Questions for Personal Thought and for Group Discussion (Days 4-7)

Questions to Open Up the Problem (4th Day)

1. In what respects are we living in a "new world" since the conclusion of the Great War? In what respects has there been little if any change for the better? In what regards, if any, are we worse off?

2. What are the chief difficulties which arise when people begin to plan for new and better days? What difficulties and hindrances do they find most baffling?

3. Some folks say the reaction after the War is just another evidence that there is no use of trying to bring in a new age because there is no hope of fundamentally changing individuals or society. What is your idea? Can we change the "human nature" of an individual or a group?

Questions to Bring Out the Scripture Principles (5th Day)

4. In working for a new age why did John insist on moral and spiritual preparation when the Jewish hope was so largely political and international? To what extent is improvement in

political and international life dependent upon moral and spiritual regeneration?

5. How did John attempt to make paths straight for the coming of Christ? How much did the work of John the Baptist set forward the movement inaugurated by Jesus?

6. Why did Jesus line up personally with John's movement instead of sending John a letter of endorsement or a contribution for the good of the movement? Why does the Kingdom of God demand the personal commitment of all who are interested in it?

7. How is the divine approval of verse 11 consistent with the driving into the wilderness of temptation, verse 12?

8. Why was this struggle a part of Jesus' preparation for the great task? Why does a man facing a great task usually go through a period of soul struggle?

9. Why did not Jesus work alone, instead of associating with himself men who might prove only a drawback? To what extent is united action necessary to the bringing in of a new day?

10. What were the chief points of emphasis made by John and Jesus in getting ready for the new age?

Questions Applying These Principles Today (6th Day)

11. Balfour said: "You cannot get a new world unless you get men in it with new hearts." Others say: "Even when men have new hearts they do not build a new world." What do you think? What is the relation between the two?

12. What place did repentance have in John's preparation for the new age? What sins in personal and national life call for confession and repentance in order that a new and better age may be brought in?

13. What steps can an individual or a small group of individuals take to prepare for a new day? How far is the individual responsible if no better world order is brought about?

14. What men and what movements can you mention which are making for the new day?

15. What are the next steps necessary in working for a new and better day in your own church or city or college?

(7th Day)

16. Why is it claimed that Jesus and his cause must be made central in any preparation for an advance toward better conditions?

17. By what forms of public commitment may one express his willingness to line up with Jesus and his cause?

18. How do the example and the experience of Jesus in his baptism and temptation help us today?

19. What struggles come to one who espouses the idealistic cause of Jesus today? How will you answer those who say that a new day is impossible?

20. What are the necessary qualifications for one who would help prepare for the new age? How can one get these qualifications?

Note. The discussion group leader will choose from each of the three groups of questions given above those which are best adapted to his group, supplementing them with his own questions, and with those which are suggested by the group members. See suggestions "To the Discussion Group Leader," p. ix. A suggested selection for the average discussion group might include questions 1, 3, 4, 6, 10, 11, 12, 13, 15, 19.

STUDY II

The Healing of Body and Soul

Mark 1:21–2:12

Purpose: (1) To study the instances of Jesus' saving work in the beginning of his Galilean ministry. (2) To discover what motives and methods of Jesus may be applied in the modern task of saving the bodies and souls of men.

TYPICAL CASES IN JESUS' EARLY WORK

Study of the Scripture Section, Mark 1:21–2:12 (Days 1-3)

1. *A Busy Sabbath in Capernaum* (1st Day)

Read **Mark 1:21-39** as the account of a typical day in Jesus' work. Put yourself in the place of one of the disciples and consider how each of the episodes would have affected you: at the synagogue, at Simon's house, the sunset healing, and the early morning prayer. In what three kinds of activity is Jesus here engaged? What feature of his work most impressed the crowds?

2. *Two Striking Cases* (2nd Day)

Read **Mark 1:40-45** with a mind alert to miss none of the details. Leprosy was commonly conceded to be incurable. Notice also the result of this healing as pictured in verse 45. Why was it difficult for the healed leper to obey Jesus' injunction to keep the matter quiet?

Mark 2:1-12 introduces new elements in the saving work of Jesus. Read the passage, noting how the case differs from those given in Ch. 1.

Did Jesus put the emphasis on his teaching work or on his healing mission? (See 1:37, 38 and 2:2, 5.) From Jesus' own standpoint, what was the place of physical healing in his work? What was it that won the crowds to Jesus and made them praise God for him? (2:12.)

3. *Relation of This Section to the Book of Mark* (3rd Day)

Glance through the section again, getting in mind the sequence of the six incidents recorded.

We are helped to get the significance of this group of stories by viewing them from the standpoint of the author. Why does he introduce concrete incidents just here in his narrative, and why does he choose these particular stories? What is he seeking to convey to the reader?

We recall that Ch. 1 began with events preparatory to the public ministry of Jesus—the work of John, the baptism and temptation of Jesus, the general statement that he began preaching in Galilee, and the call of four fishermen to be his followers.

Then comes our present section. It gives four incidents out of a busy twenty-four hours in Capernaum, one incident from a tour made through Galilee, and another incident which occurred at Capernaum after his return. These stories show Jesus in the actual work of proclaiming the Good News in Galilee by word of mouth and by healing ministry; busy at his teaching, which is of a fresh and authoritative kind; tireless in his efforts to relieve the physical sufferings of men, while not allowing this work to interfere with his mission to the minds and hearts of men; making time in the busiest days for secret communion with the Father; and stirring all Galilee to its depths, as he moves among the admiring crowds.

What do you learn of the spirit, the method, and the motive with which Jesus went about the healing of body and soul?

It will be helpful at this point to study the map on page 29. Recalling that we are here in the "Galilee" section of the book, the movement of the thought so far may be indicated thus:

PUBLIC WORK 1:1 – 7:23	EXILE 7:24 – 9:50	FINAL CRISIS 10:1 – 16:20
1. Preparatory Events 2. Typical Happenings 3. . . . . . 4.	In the "parts beyond"	Chiefly the last week of Jesus' life

Think of this week's lesson in relation to the summarizing verse, 10:45, "For the Son of man also came not to be min-

istered unto, but to minister, and to give his life a ransom for many."

HOW TO WORK FOR HEALTH OF BODY AND SOUL

Questions for Personal Thought and for Group Discussion
(Days 4-7)

Questions to Open Up the Problem (4th Day)

1. What are the chief agencies in your community which are working for physical and spiritual betterment?

2. To what extent are health of body and health of soul interdependent? Give illustrations.

3. How can churches and Christian Associations, whose primary aim is spiritual ministry, character-building, and worship, justify their interest in gymnasia, playgrounds, sex hygiene, better housing conditions, and similar matters? Are these latter religious work or simply a method of getting hold of people so that you can save their souls?

4. Why not confine our efforts to the physical betterment of men, expecting the development of their characters and souls to follow if the work is done in the right spirit? On the other hand, if we get a man's heart right with God, what difference does it make whether his heart is right to the ear of the doctor?

Questions to Bring Out the Scripture Principles (5th Day)

5. Which attracted the crowds to Jesus more, the wonderful teaching about the Kingdom of God, or the work of healing? (See 1:21, 22, 27, 32, 33, 45; and 2:1, 12.)

6. Judging from these records, what did Jesus consider to be the relation of physical healing to his great spiritual mission?

7. Why did Jesus not return to the city (1:35-39) when he knew all men were waiting eagerly to see him? Why did he charge the leper not to tell? (1:44.) What does he indicate (1:38) as being his chief task?

8. Why did Jesus not say: "I should like to heal more of you poor people, but you really must not bother me—I must stick to my preaching"?

9. Why did Jesus not first heal the paralytic who was let down through the roof, and afterward forgive his sins?

10. How was Jesus' physical ministry to this man a proof of the genuineness of his spiritual ministry in the forgiveness of sins?

(6th Day)

11. How do you account for the note of authority in Jesus' teaching (1:22) as compared with the teaching of the scribes?

12. When Jesus was so rushed, why was it not sufficient for him to pray while at his work instead of getting up before day for a special season of prayer? What was the relation of prayer to his daily ministry with men?

13. What evidences do you find of Jesus' deep personal interest in the people to whom he ministered? What difference would it make in your appraisal of Jesus' work if he had gone about it in a merely professional way, instead of showing personal interest and compassion?

Questions Applying These Principles Today (7th Day)

14. What would be the effect on the cause of Christianity if a much greater work for the physical betterment of people were accomplished by Christian agencies? What are the next steps in this direction that should be taken?

15. What arguments are used for the divorce of physical betterment work and religious work? If there is value in the combined approach, how may the religious element be introduced without its seeming to be "lugged in"?

16. Under what circumstances is it best to meet a man's physical needs before "talking religion" to him? Under what circumstances may the religious contact come first?

17. What feature of Christian Science makes the widest popular appeal? To what extent should Christians seek to practice healing by methods similar to those of Christian Science?

18. What good does it do to pray in all this work? When a worker is very much rushed, is it sufficient for him to work in the spirit of prayer, or is it necessary for him to take "time out" for seasons of prayer alone? Give your reasons.

19. How would you summarize the methods, the motives, and the spirit which should characterize our work for the healing of men's bodies and souls?

Note: The discussion group leader will choose from each of the three groups of questions given above those which are best adapted to his group, supplementing them with his own questions and with those which are suggested by members of the group. The following selection is suggested, but is not to be accepted slavishly: Questions 3, 4, 5, 7, 8, 9, 13, 14, 16, 18, 19.

STUDY III

New Standards for Old

Mark 2:13–3:6

Purpose: (1) To study the opposition of the Jewish leaders to Jesus' new standards, and the way in which he met this opposition. (2) To discover how new moral standards which are needed today may be established in spite of opposition.

THE EARLY OPPOSITION TO JESUS' NEW STANDARDS

Study of the Scripture Section, Mark 2:13-3:6 (Days 1-3)

1. *Opposition When the New Standards Broke Traditions* (1st Day)

Read **Mark 2:13-17,** remembering that Jesus' eating with publicans and sinners gave the same shock to a Pharisee as breaking caste would give to a high-caste Hindu. It was as if a cultured lady of the Old South should have sat at table with a Negro. What was the origin of this Jewish tradition? How would the Pharisees react to Jesus' answer, verse 17? Why did they not state their objection directly to Jesus?

The account of the call of Levi is parenthetical. Levi was the publican at whose house the feast was held. Jesus did not enter this association with the lower classes in a half-hearted or shamefaced manner; he chose Levi, the publican, for the inner circle of his followers. Is there a bit of irony in Jesus' saying, "I came not to call *the righteous*"?

Read **Mark 2:18-22.** Here Jesus incurred opposition by ignoring a religious custom of pious Jews. The Mosaic law gave no injunction regarding fasting. But custom had dictated that the more a man fasted, the more religious he was. Jesus does not condemn fasting. He says that under certain conditions his own disciples would fast. What did he insist upon? (See verses 21, 22.) Why did Jesus feel the new move-

ment must be brought in with its own fitting observances and could not be cramped to conform to the old traditional rites?

2. *Opposition to a New Standard of Sabbath Observance* (2nd Day)

Read **Mark 2:23-3:6** for the two stories dealing with Sabbath observance. To the Pharisees, plucking the grain was reaping, and healing the man was work. Though David did not break the Sabbath law, the case is analogous in that he made life of more importance than formal rules.

What did Jesus contend for in the use of institutions such as the Sabbath? His righteous indignation was aroused when he saw professedly religious men willing to allow an afflicted brother to remain crippled another day for fear of breaking God's law. What needs of man is the Sabbath intended to serve?

Jesus' advocacy of the new moral standards led him into a clash with the old-line reactionaries. They were not open to the light. If Jesus was wrong, why did they not "show him up" instead of planning to destroy him? Jesus handled them patiently and sincerely. When they would resort to force he withdrew. Why did he withdraw instead of facing the issue and taking whatever might come?

3. *Relation of this Section to the Book of Mark* (3rd Day)

Mark selects the incidents of this section because they illustrate the new teaching on moral standards which Jesus introduced, and the consequent opposition which he encountered. The new standards, true to Mark's method, are set forth not in formal discourses, but in typical actions and practices of Jesus and his disciples.

The beginning of the opposition goes back to the story just preceding this lesson (2:1-12), where offense was taken at Jesus' claim to forgive the sins of the paralytic let down through the roof. The climax comes in 3:6 where Pharisees and Herodians, as a rule hostile to each other, combine to destroy Jesus.

No sooner does Jesus awaken Galilee with the joy of the new evangel, than the jealousy of the "old guard" of the Jewish religious leaders prompts them to challenge his innovations.

Examine the passages again, noticing how strongly Jesus shows up in contrast with his opposers. How much does Mark show of the spirit in which Jesus works for the establishment of his new standards?

HOW CAN NEW MORAL STANDARDS WIN OUT?

Questions for Personal Thought and for Group Discussion
(Days 4–7)

Questions to Open Up the Problem (4th Day)

1. Why is it so difficult to inaugurate such a new standard, for example, as national prohibition?

2. What phases of modern life can you mention in which new moral standards are greatly needed?

3. How does it happen that a moral standard, once considered good, should ever have to be changed? How can it be determined whether a given moral standard is what it should be?

4. How do moral standards, whether good or bad, originate? Who is responsible in any social group for the moral standards which prevail?

Questions to Bring Out the Scripture Principles (5th Day)

5. When Jesus wished to set a new standard against social and class prejudice, how did he go about it? (2:13-17.) How does his method contrast with that of some modern reformers?

6. How did Jesus show that those who work for better moral standards do not necessarily have to take the joy out of life?

7. How would Jesus justify his disregard for customs sacred to his people? Why did he disregard fasting? Why did he "break" the Sabbath? According to Jesus, what is the Sabbath for?

(6th Day)

8. To what extent did Jesus compromise on his standards in order to win the support of some who might object? Why did he withdraw when his opponents planned to resort to physical force?

9. Why did he not here scathingly expose the falsity of the Pharisees as he did later in his ministry?

10. How would you summarize Jesus' methods for winning out with new moral standards? In what sense did he win?

Questions Applying These Principles Today (7th Day)

11. What religious customs of our day would Jesus criticize? How would he criticize them? How may we tell when such a custom is good and when it becomes harmful? Give illustrations.

12. Name some matter in which you would like to establish a higher moral standard in your community. What are the first steps to take to that end? What are some mistakes to avoid?

13. When is legislation by governing authorities a help in winning out on new standards?

14. Which is more often responsible for the failure of a reform movement, the general depravity of folks or the wrong methods of the reformers? Give examples.

15. Under what circumstances, if any, is it best to compromise on your standards?

16. When, if ever, is it right to resort to physical force to put over a moral standard?

17. What is the course to pursue when all efforts for better standards seem to fail?

Note: The discussion group leader will choose from each of the three groups of questions given above those which are best adapted to his group, supplementing them with his own questions and with those which are suggested by the group members. Suggested selection: Questions 1, 2, 4, 5, 6, 7, 10, 12, 13, 15, 16.

STUDY IV

The Kingdom—Its Personnel and Growth

Mark 3: 7–4: 34

Purpose: (1) To understand Jesus' manner of sifting out the men on whom he could count to stand for the Kingdom of God, and to get his view of the growth of that Kingdom. (2) To consider the prospects of the Kingdom of God today in view of the character of its personnel and program.

SIFTING MEN FOR A GROWING KINGDOM

Study of the Scripture Section, Mark 3: 7–4: 34 (Days 1-3)

1. *The Choice of the Twelve and the Call to Line Up* (1st Day)

Read **Mark 3: 7-35** from the standpoint suggested in the above headings. Jesus not only selects the special group of twelve, but calls for another picked group, those who will "do the will of God" (verses 33-35), and says that they belong to his family. Here the line is drawn between those who really stand with Jesus and those who do not. Is there an arbitrary exclusion from this inner circle, or may men choose for themselves?

Following the opposition and the plot of the Pharisees and Herodians to destroy Jesus (3:6), he sees that more rapid progress must be made in his divine mission of establishing the Kingdom. Furthermore, he finds himself pressed with a seething crowd, curious, or superstitious, or needing physical healing. Few of them grasp his central purpose. He is there to found a kingdom, not upon the healed bodies of sick men, but upon the spiritual and ethical response of men's minds and hearts.

Both the threat of destruction by the Jewish leaders and the overwhelming but misunderstanding response of the multitudes lead Jesus to organize for more effective work. He must see that at least a few get his mission clearly, so that he may trust them to propagate his ideals. And he must see that this un-

wieldy crowd is sifted, so that there will be a group on which he can count.

2. *Four Kinds of Soil and the Call to Produce* (2nd Day)

Read **Mark 4:1-25,** not stopping on details of interpretation, but seeking to catch the movement of the passage as a whole.

Jesus is here again sifting his crowd. How would the teaching by parables have just this effect? Anyone sufficiently interested could join the group to whom he explained the "mystery of the kingdom." (Verse 11.) In this way Jesus gathered to him the representatives of the fourth kind of soil, those who "hear the word and accept it" and who will produce fruit.

In verses 21-25 Jesus warns this group against being puffed up because they have been given inside information. They are given more light only that they may pass it on to others. Not to use will be to lose. The "mystery of the kingdom of God" must finally reach all men. It is the duty of this group to see that this end is accomplished. They must produce, or both they themselves and the Kingdom will fail. How would they naturally be affected by this great responsibility?

3. *Two Parables of Kingdom Growth* (3rd Day)

Mark 4: 26-34. Read this in the light of the passage just preceding. Many of those who had lined up with Jesus had been taught to believe that the Kingdom of God would come suddenly, by a great divine manifestation of the Messiah. How much responsibility for bringing in the Kingdom does Jesus here throw back upon his followers? What do these parables say is Jesus' idea?

Sensing their perplexity and feeling of inadequacy for so great a task, Jesus reassures the disciples with these two parables showing how the Kingdom is to grow. What is emphasized concerning the growth of the Kingdom in each of the parables? (Mark 4: 26-29 and 30-32.) Has the growth of the Kingdom confirmed Jesus' confidence that the harvest is sure? Think of the progress since Jesus' day. Has this progress justified Jesus' confidence that while the Kingdom movement was small when it commenced the final result is to be large beyond all proportion and expectations?

How would you estimate the statesmanship of Jesus in thus launching his cause and challenging men to accept responsibility and to take the leadership?

WHAT CHANCE HAS THE KINGDOM OF GOD?

Questions for Personal Thought and for Group Discussion (Days 4–7)

Questions to Open Up the Problem (4th Day)

1. Defining the Kingdom of God as the rule of God—the cause of Christ in the world—what evidences do you see that it is making progress at present in our social order and national life and in your college or community life? What indications that it is failing to make progress?

2. Is there an increasing or a decreasing chance for this cause to win? Give reasons for your answer.

3. At present, what factors furnish the most dangerous opposition to the Kingdom of God?

Questions to Bring Out the Scripture Principles (5th Day)

4. Why did not Jesus as the Messiah of the Jews fulfil their expectations by ushering in at once the full triumph of the Kingdom?

5. Why must Jesus' Kingdom pass through the natural stages of growth like the blade, the ear, the full corn in the ear? What was the appropriateness of Jesus' choosing the mustard seed to represent the way in which the Kingdom was to progress?

6. How would these parables encourage Jesus' followers to believe that there was a real chance for his cause? On what grounds did Jesus believe that the Kingdom of God would win?

(6th Day)

7. What type of men did Jesus choose to help him and why did he choose this type? Why did Jesus adopt the standard, "Whosoever shall do the will of God" as the basis on which to choose his followers? (3:35.)

8. How did Jesus find out by the parable of the Four Kinds of Soil (4:3-9), what people he could count upon to help his cause win out? To what extent did he count upon the hearers represented by the first three kinds of soil? (4:15-19.)

9. How much organization and special training of his adherents did Jesus consider essential? Why did he not give his full teaching about the Kingdom to all, rather than restrict it to a few? To what extent did he indicate that it rested with his disciples whether the Kingdom of God had a chance to win?

10. What, in Jesus' mind, were the greatest hindrances to the success of his cause?

Questions Applying These Principles Today (7th Day)

11. In expanding the effectiveness of the church in your community which would you emphasize: Popularizing the church so as to get a larger number to attend and to join in its program, or raising the standards so as to enlist a smaller number who have a better purpose?

12. What chance is there for Christ's Kingdom, when the standards are so high? If the condition of enlistment is to "do the will of God," can we ever expect to reach any large proportion of the people? Why or why not?

13. How far has the cause of Christ secured the support of the leading people of your community? If it does not reach the leading people, what chance has it of winning?

14. How do the people represented by the first three kinds of soil (4:15-19) help or hinder the chances of the Kingdom today? What proportion of the followers of Jesus in your community or church are really "producers"—that is, how many are helping sufficiently so that the loss of them would really cripple the work? How might the proportion of producers be increased?

15. Some folks say that, at present, living in the midst of the complex problems of modern life and realizing the slow progress the cause of Christ has made in 2,000 years, we cannot share his optimism as to the final triumph of the Kingdom. What do you think?

16. How fast can we reasonably expect progress to be made upon a task involving such fundamental changes in individuals and society? If every Christian really worked on the job would there be hope of winning?

17. How does the growth-idea of the Kingdom affect our thinking about its chance of winning?

18. What have been the respective parts of evolution and revolution in the advance of Christianity?

19. What in their thought about Jesus himself encourages Christians to believe that his cause will win?

Suggested selection: 1, 5, 6, 8, 11, 14, 15, 16, 19.

STUDY V

The Development of Faith

Mark 4: 35–43

Purpose: (1) To understand how Jesus sought to encourage confidence in himself as sufficient for any need. (2) To consider on what grounds men may count on Jesus as able to meet all situations today, and how this confidence is developed.

FOUR WORKS OF JESUS AND MEN'S RESPONSE

Study of the Scripture Section, Mark 4: 35–5: 43 (Days 1-3)

1. *Stilling Two "Tempests"* (1st Day)

Read **Mark 4: 35-5: 20,** noticing the effect of Jesus' works on those who saw them. In what sense may the story in 5:1-20 be called the stilling of a tempest?

The fear and the questioning of the disciples (4: 40, 41), show that they were not yet sure of their leader, who he was, or how far they might trust his interest in them and his ability to handle difficult situations. What did Jesus mean by "Have ye not *yet* faith?" Had they been given sufficient evidence on which to base confidence in Jesus?

If anyone knew how to handle a boat in a storm on the Sea of Galilee, it was Peter, Andrew, James, and John, the Galilean fishermen. How would these men be impressed by the fact that Jesus, who was no sailor such as they, was a better master in a storm? In the case of the demoniac, notice the extreme attempts which had been made to do something with this man. If you had been one of those who had tried to bind this madman, what would have been your impression of Jesus?

2. *Rebuking Disease and Death* (2nd Day)

Read **Mark 5: 21-43,** studying Jesus' appeal to the confidence of those in need. "Fear not, only believe" seemed to him a practical creed even for the darkest hour.

Here again the emphasis is on the power of Jesus to cope with these situations where others had failed. Many physicians

had tried to help this woman. Why did she think Jesus could help her when others had failed? To the friends of Jairus death was so well known as invincible, that when Jesus spoke of it as "sleep" men laughed him to scorn. Why did the confidence of Jairus hold steady?

The works of Jesus recorded in this week's section were performed at a time when there was no modern scientific knowledge, and probably by laws which were little understood. From certain quarters there is an insistent call for investigation, with a view to discovering and applying these laws today.

3. *Relation of This Section to the Book of Mark* (3rd Day)

Following the selection of an inner group on whom he could count to stand by his cause, Jesus' next step was to strengthen their confidence in himself as a trustworthy leader. Mark characteristically develops this, not by discourses on the divine Sonship of Jesus, but by presenting the actual experiences which served to deepen the trust of those earliest followers.

The four incidents of this section exhibit the unique authority of Jesus in four spheres—the sphere of the forces of nature, the sphere of human mind and personality, the sphere of disease, and the sphere of death. Did Mark have this in mind, or did he merely relate the happenings of an unusually interesting day?

In the next section of Mark's book, we shall find Jesus sending forth the Twelve to represent him and his cause. But before they are ready for that there must come a strengthening of their own confidence in the cause, and especially in its Leader.

Review the progress of the Galilean ministry by references to the map, page 29. Thus far, with the exception of the mere mention of one tour through Galilee, the events have all centered about the Sea of Galilee, and especially in the city of Capernaum, Jesus' headquarters.

HOW TO GET CONFIDENCE IN JESUS

Questions for Personal Thought and for Group Discussion (Days 4-7)

Questions to Open Up the Problem (4th Day)

1. What leads people to have confidence in a doctor, a lawyer, or a minister? What leads some to believe in a man and others to lack confidence in him? How do people come to have confidence or lack of confidence in each other?

2. If Christ is such a wonderful Leader and Helper, how do you account for the fact that in your home town so large a proportion of people have not lined up for him? What are usually the reasons men give for not having confidence in Jesus?

Questions to Bring Out the Scripture Principles (5th Day)

3. Considering the four experiences of this lesson separately, what effect would each have on the confidence of the disciples in Jesus?

4. On what grounds did Jesus expect the disciples to have confidence in him already, when the tempest threatened? (4:40, 41.)

5. Why did the people of the Gerasene country lose confidence in Jesus and ask him to leave? How did the man who had the "legion" develop confidence in Jesus?

(6th Day)

6. How do you account for the woman's confidence that Jesus could heal her? (5:28.) Why did Jesus take the trouble to explain to the woman and the crowd the reason for her recovery? How did such personal interest help his cause?

7. What was the ground of Jairus' faith in Jesus? Why did he not give up when the message came that his daughter was dead?

8. How do you account for the lack of confidence in the group of mourners at Jairus' house, as evidenced by their laugh of scorn?

9. What did Jesus accomplish for the parents and the three disciples by taking them in where the child was, instead of going alone?

10. Notice the record of these several incidents that some asked Jesus to leave, others scorned him, and still others gained greater confidence in him because of these events. Why does the same experience affect different people in different ways?

Questions Applying These Principles Today (7th Day)

11. What testimony have you had from others that Jesus can be trusted as a friend and leader? What testimony that expressed doubt in his ability to help folks today? What makes some people doubt and others believe in Jesus' power? In coming to a conclusion, what weight should be given to the testimony of others?

12. What in your experience causes you to doubt and what

causes you to have confidence in Christ and his movement? Would you or would you not trust your own experience if it were contrary to the testimony of others? Why?

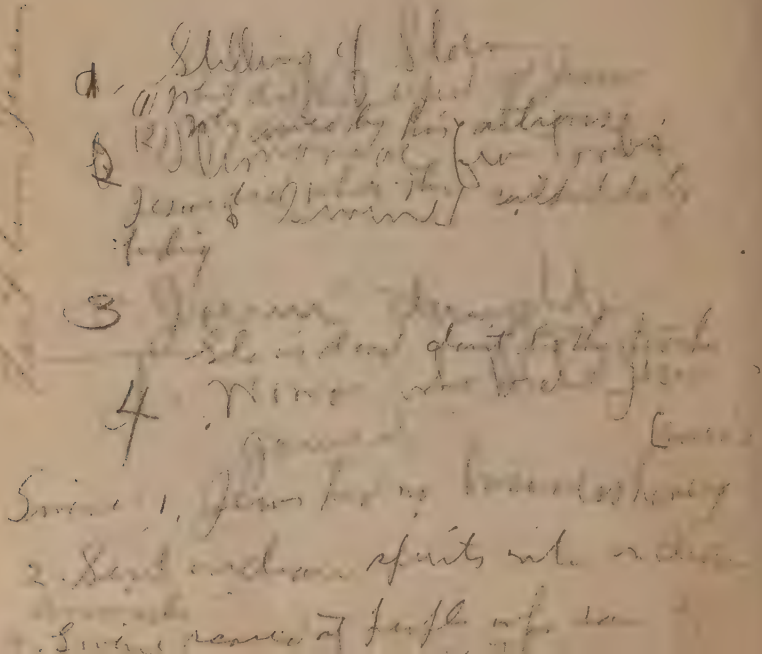
13. Why is not all the world given a "sign from heaven" which would remove all doubt? Why is it impossible to compel men to believe in Jesus?

14. What examples can you give, if any, where the Christian religion has succeeded in personal and social situations where other methods have failed?

15. Upon the whole, does your observation and experience with Christianity give you confidence in its power? Why or why not?

16. Suggest some changes you would expect in the lives of people you know, if they really had confidence that Jesus could help them meet life situations.

Suggested selection: 1, 2, 3, 5, 7, 10, 11, 12, 14, 16.



STUDY VI

The Day of Failure and Success

Mark 6:1–7:23

Purpose: (1) To trace the progress of Jesus' final effort to win Galilee, and the reasons for his departure. (2) To consider certain temptations to discouragement today, and how they are to be conquered.

THE FINAL PROCLAMATION IN GALILEE

Study of the Scripture Section, Mark 6:1–7:23 (Days 1-3)

1. *Rejection at Nazareth and the Mission of the Twelve* (1st Day)

Read **Mark 6:1-13,** noticing that Jesus' failure at Nazareth, his "own country," came at the height of his popularity in Galilee.

In spite of this setback, perhaps because of it, Jesus organized his disciples for the evangelization of Galilee on a greater scale than ever before. The work of Jesus, supported by these six teams, must have created a profound impression—so much so that King Herod heard of the new movement and was troubled.

Read **Mark 6:14-29** for this story of the fate of John. The account is parenthetical here, the event having taken place long before. From the historical standpoint it is significant as a foreshadowing of what Jesus himself might expect.

2. *Five Thousand Fed and the Hope that Failed* (2nd Day)

Read **Mark 6: 30-56,** seeking to get the meaning of these events. Why did Jesus send the disciples away in the boat, verse 45? What was it they did not understand concerning the loaves, and why was their heart hardened? (Verse 52.)

The apostles return to Jesus a bit elated over their success in Galilee. The need of the hungry multitude arises and Jesus puts the Twelve to a test. It is as if he said, "You have been performing such great wonders throughout Galilee, now give

this multitude food." When they fail utterly to rise to the occasion, Jesus surprises them by performing the task himself. Doubtless Jesus wanted the experience to help them, but it pricked their pride and offended them.

From Mark's account this incident seems to present the height of Jesus' popularity and fame in Galilee. There is no indication why Jesus stopped the splendid work in Galilee so soon (7:24) and left the country, instead of following up his successes there. The Fourth Gospel suggests the explanation that the feeding of the five thousand crystallized the popular belief that Jesus must be the Messiah, and that the crowd then and there planned to take him by force and to make him king. (See John 6:15 ff.)

On the basis of this explanation, why would Jesus refuse their scheme? What would be the probable attitude of the Twelve toward such a plan, and why would Jesus "constrain" them to enter the boat and leave? What would be the reason for his departing into the mountain for a special season of prayer alone?

John's Gospel goes on to suggest (John 6:66 ff.) that this experience was followed by a defection on the part of Jesus' Galilean followers to such an extent that even the loyalty of the Twelve was called in question. From this viewpoint, why was Jesus rejected by these Galileans?

3. *A Final Clash with the Jewish Leaders* (3rd Day)

Mark 7:1-33 should be read as Jesus' final word in Galilee. The Pharisees from Jerusalem renew their hostility. The people of Galilee have rejected him. After this speech he leaves

PUBLIC WORK (Galilee) 1:1 – 7:23	EXILE 7:24 – 9:50	FINAL CRISIS (Judea) 10:1 – 16:20
1. Preparatory Events 2. Typical Happenings 3. Opposition of the Jews 4. Sifting and Training Men 5. Works Developing Faith 6. Final Proclamation and Rejection.	Training the Twelve	The Final Conflict with the Jewish Leaders

Galilee not to return again for any public work. He retires in exile to the parts beyond Jewish territory until he is ready to face the final issue at Jerusalem. (See 7:24.)

Reviewing the Galilean ministry, we see that its chief stages may be represented in the diagram which is given on the opposite page.

HOW TO CONQUER DISCOURAGEMENT

Questions for Personal Thought and for Group Discussion (Days 4-7)

Questions to Open Up the Problem (4th Day)

1. What are the most discouraging factors at present (a) in your own personal experience? (b) in your college or community life? (c) in the church? (d) in economic and industrial conditions? (e) in our national life? (f) in world conditions?

2. What is the harm in yielding to discouragement?

3. Why are some people not discouraged by conditions which greatly discourage others? How can discouragement be overcome?

Questions to Bring Out the Scripture Principles (5th Day)

4. How did Jesus meet the discouragement presented (a) by his rejection at his own home town? (b) by the fate of his forerunner, John? (c) by the failure of Galilee to respond to his spiritual message? (d) by the misunderstanding of his own disciples? (e) by the opposition of the Jewish religious leaders? (f) by the seeming impossibility of success for his cause?

5. Why did Jesus organize for a greater proclamation in Galilee in the face of rejection at Nazareth? (6:7 ff.)

6. Why did Jesus withdraw for prayer in the hour of discouragement? (6:46.)

7. How did the disciples in the boat face their discouragement? (6:45-52.) How did Jesus lead them out of discouragement into hope?

8. What considerations helped Jesus to get the best of discouragement? What part did his trust in God play? What effect would his effort to cheer his disciples have on his own spirits?

Questions Applying These Principles Today (7th Day)

9. When discouragement comes, what determines whether it is best to give up, to compromise, or to press on harder than ever?

10. Under what circumstances are discouragements the best thing that can happen to a cause?

11. How do you distinguish between spurious optimism and genuine courage and confidence? What harm is done by cheap optimism?

12. How does one get the poise which Jesus felt in face of discouragement? To what extent does prayer help?

13. Who is to blame when a person gets discouraged?

14. It is claimed that the Christian can get the upper hand in discouragement better than others. What is your observation and experience on this? How does being a Christian help to conquer discouragement?

Suggested selection: 1, 4, 8, 9, 10, 13, 14.

STUDY VII

The Tests of Discipleship

Mark 7: 23–9: 50

Purpose: (1) To study the way in which Jesus sought to lead his followers into the true meaning of discipleship. (2) To discover what it means to be a true follower of Jesus today.

INTENSIVE TRAINING FOR THE TWELVE

Study of the Scripture Section, Mark 7: 23–9: 50 (Days 1-4)

1. *Some Incidents with Lessons for the Disciples* (1st Day)

Read rapidly **Mark 7: 23-8: 26,** asking in the case of each story what training value it had for the Twelve.

Recall that these disciples, after the crisis at the feeding of the five thousand and the seeming failure in Galilee, were struggling hard for their faith in Jesus. Their questions were, "Who can he be, and what is his mission?" They had indeed thought him to be the Christ, the promised Messiah. What features of his work as it developed made it quite difficult to hold that belief?

Jesus led them patiently, allowing them to form their own conclusions on the basis of what they saw of his spirit and power in all situations. Occasionally he was constrained to shake them awake, as in the striking words of 8:17-21.

2. *Peter's Confession and the Days of Testing* (2nd Day)

Read **Mark 8: 27-9: 29,** putting yourself in the place of one of the disciples and imagining your feelings through that difficult week.

Peter spoke for the group in their clear-cut confession that Jesus was indeed the Christ. (8: 29.) Only when they were sure of this fact did Jesus begin to tell them of his inevitable fate. Not understanding his talk about a resurrection, they could not reconcile Messiahship with defeat and death at the hands of the Jewish leaders. Their hope still attached to a

temporal kingdom, and they were thrown again into doubt by Jesus' rebuke of Peter (8:33) and his talk about losing life and taking up crosses.

Six days went by, hard days for both Master and disciples. Then for three of them came the Transfiguration experience, strengthening their faith in Jesus, but leaving them uncertain about some details of his program. (9:10-13.)

The other disciples, still in eclipse of faith, were found vainly trying to work in the power of former days. (9:14-18.) Jesus came to their rescue and showed them where their trouble lay. (9:19-29.)

3. *The Spirit Required for True Discipleship* (3rd Day)

Read **Mark 9:30-50** with a view to answering the question: What is the spirit that Jesus demands of his disciples?

Not understanding the prediction of death, 9:31-32, and being afraid to ask because of Peter's experience of 8:32 ff., yet clinging to the hope of final victory, the disciples fell into that narrowness and jealousy which is the foe of all pioneers who lose their spiritual vision. (9:33-41.)

As Jesus took up the way of the cross with high sacrificial resolve, his disciples took up the way of the world in petty selfishness. In the light of the crisis ahead of them, were Jesus' words to them (9:35-50) too strong?

4. *Relation of This Section to the Book of Mark* (4th Day)

This section, 7:23-9:50, stands between the Galilean ministry and the closing scenes of Jesus' life in Judea. We have called it the "Exile" section, because Jesus withdraws from his own country, spends the time in the "regions beyond," and at the end passes through Galilee only secretly, en route to Jerusalem.

The movements should be traced on the map, p. 29, from Galilee to the parts of Tyre and Sidon (7:24), back to Decapolis (7:31), touching at Dalmanutha (8:10), but immediately returning to Bethsaida (8:13, 22); thence to Caesarea Philippi (8:27), and back again to Galilee (9:30).

Jesus sought to avoid the crowds, to get his disciples off alone where they could think. When he had finished his public work in Galilee the cross loomed up before him as the logical climax of his ministry. (See 10:45.) But before setting out for Jerusalem it was necessary to prepare the Twelve. They must come to understand him and his mission, and must

PALESTINE
with reference to the Gospel by Mark with Capernaum as the center, the circle is drawn with a 20-mile radius

Extension
on same scale, to show relative distances. New York to Albany—140 miles

commit themselves to the way of the cross in his own spirit. The student may judge how far this end was accomplished when Jesus set his face toward Jerusalem.

WHAT DOES IT MEAN TO BE A CHRISTIAN?

Questions for Personal Thought and for Group Discussion (Days 5-7)

Questions to Open Up the Problem (5th Day)

1. Think of the best Christian you know personally: what has this person that others lack? How far is the difference due to that person's being a Christian?

2. Why is the distinction frequently made between *real* Christians and professing Christians?

3. Why is a distinction sometimes made between being a Christian and being a church member? Why are so many of the real Christians church members? What is the standard for judging whether one is a Christian or not?

Questions to Bring Out the Scripture Principles (6th Day)

4. By following Jesus in his daily ministrations, what idea did the disciples get of what it means to be a Christian?

5. As brought out in the incident of the loaf of bread (8:14-21), what characteristic did the disciples lack that a Christian must have?

6. What did the disciples' opinion as to who Jesus was have to do with their being true Christians? (8:27-30.)

7. As shown in Jesus' rebuke (8:33), what was lacking in Peter's Christianity? Why did Jesus make suffering, the cross, and the losing of life, requirements for being a Christian?

8. According to 8:34-38, what characteristics must a genuine Christian have?

9. What was lacking in the Christianity of the disciples who could not cure the epileptic boy? (9:14-29.)

10. How did ambition (9:33-37) and intolerance (9:38-52) affect the Christianity of the disciples?

11. Look back over the record to see what undesirable characteristics Jesus was trying to help these men to overcome.

Questions Applying These Principles Today (7th Day)

12. Jesus seems here to have attempted to eliminate characteristics which were not worthy of his true followers. Some

people today say: "Of course you cannot expect a Christian to be perfect." When it comes to commonly accepted failings, wherein does a Christian differ from others? How, if at all, does being a Christian make a difference?

13. What is included in saying that to be a Christian means to be "like Christ"? What does it mean in practical life to "mind the things of God"?

14. How near like Jesus, that is, how near perfect does one have to be to qualify as a real Christian? How little can one believe about Jesus and still be classed as a true Christian? Just what is necessary to make one a genuine Christian?

15. In what sense does a Christian have to lose his life in order to save it? How do you account for the fact that being a Christian costs many folks little or no sacrifice and suffering?

16. How would you criticize Dean Bosworth's definition: "A Christian is one who day by day increasingly manifests an invincible spirit of good will toward all men?"

Suggested selection: 1, 3, 4, 7, 8, 11, 12, 14, 15, 16.

STUDY VIII

The Road to the Kingdom

Mark, Ch. 10

Purpose: (1) To study the record of the journey to Jerusalem for the teaching of Jesus about the spirit that must dominate those who would have a place in the kingdom of God. (2) To consider these ideals of Jesus as applied to the present-day problem of reaching the true goal in life.

ON THE WAY TO JERUSALEM

Study of the Scripture Section, Mark, Ch. 10 (Days 1-3)

1. *How to Enter the Kingdom* (1st Day)

Read **Mark 10:1-31** for answers to the questions suggested by this title, noticing especially verses 13-31.

Here Jesus teaches a right attitude toward: (a) the home and the marriage relation (verses 2-12); (b) little children (verses 13-16); (c) wealth (verses 17-31). How nearly would the Kingdom of God be realized if Jesus' ideals were adopted in these three important relationships?

Dwell upon what it means to receive the Kingdom of God as a little child. The astonishment of the disciples at the teaching that riches handicap a man for entering the Kingdom (verses 24-26) shows that a temporal kingdom was still in their minds. Mark the expressions, "Kingdom of God," "eternal life," "heaven," "the world to come," and seek to discover what Jesus meant by the Kingdom.

2. *How to Be Great in the Kingdom* (2nd Day)

Read **Mark 10: 32-52** for answers to this question. James and John sought preferment over the rest by using a little inside pull. Remembering that this was that John who became "the apostle of love," consider what lessons he had to learn on how to be great in the Kingdom.

The direct answer to our question is given by Jesus in verses

43-45. We have suggested verse 45 as a central verse in the book of Mark, since it gives the purpose and the motive of the mission of Jesus. His care for a blind beggar (verses 46-52) in the midst of his own weighty burdens serves to illustrate the spirit of service about which he was speaking.

3. *Relation of This Section to the Book of Mark* (3rd Day)

It will be recalled that this chapter stands at the beginning of the last division of the book. The following diagram enlarges the Final Crisis division in order to indicate its contents.

Public Work (Galilee) 1:1 — 7:23	Exile 7:24 — 9:50	Final Crisis (Judea) 10:1 — 16:20
Public Proclamation to the Multitude	Private Revelation to the Disciples	1. On the Way to Jerusalem 2. Final Clash with the Jews 3. A Message for the Future 4. Passion and Resurrection

Chapter 11 begins the story of the Passion Week, the last week of Jesus' life. Four or five months probably elapsed between the departure from Galilee, 10:1, and the arrival in Jerusalem, 11:1. This is known as the Perean ministry and is treated more fully in Luke's gospel, where about ten chapters are devoted to it.

The Jewish religious leaders are now closing in on Jesus. He left Galilee (7:24) partly to escape them. He no sooner returns from "exile" into Jewish territory (10:1) than the Pharisees are again upon his trail, seeking to trap him.

The journey toward Jerusalem turned the thoughts of the disciples to the kingdom they believed Jesus was somehow going to establish. Closing their ears to the threefold announcement of his death (8:31; 9:31; 10:32) they clung on, in the desperate hope that he would in some way triumph and that they would share in his rule.

Chapter 10 records the effort of Jesus to turn their minds from such a goal, and to point the way of the cross—of sacrificial, self-forgetful service—as the only road to his spiritual kingdom. Perhaps you will wish to memorize 10:45 in this connection.

WHAT IS THE BIG GOAL IN LIFE?

Questions for Personal Thought and for Group Discussion (Days 4–7)

Questions to Open Up the Problem (4th Day)

1. What are some of the life ambitions you have known persons to set for themselves? Which of these do you consider worthy and which would you reject as unworthy?

2. How would you criticize the attainment of wealth as a life goal? How would you estimate as a life goal the establishment of a business which would give a square deal to employes, competitors, and the public?

3. What do you think of the view that the big goal of this life is to get to heaven in the next life? What is the "chief end" of man?

Questions to Bring Out the Scripture Principles (5th Day)

4. Did Jesus mean by the Kingdom of God a life goal to be attained when we die, or a new order of life relationships such as is described in the Sermon on the Mount? What are your reasons for your answer?

5. How does a little child receive the Kingdom of God?

6. Why is it so hard for those who have riches to enter? Why did Jesus love the rich man who came to him? (10:21.) Why could this man not follow Jesus without selling all that he had and giving it to the poor? What do you think was this man's big goal in life?

7. How did Jesus mean his followers would receive a hundredfold in this life? (Verses 29-31.)

8. What was wrong with the goal James and John set for themselves? (10:37.) Why did the other ten disciples object?

9. Judging from 10:32-34, 38, 45, what was Jesus' big goal in life? What was his plan for attaining it?

Questions Applying These Principles Today (6th Day)

10. If a business man, e. g., a manufacturer, wished to take the bringing in of the Kingdom of God as the big goal of his life, what would you suggest to him as a practical program leading to that end? Where would this man need to demonstrate the spirit of a little child? What would he have to do with his wealth? What would be his mode of personal life? How would he treat his employes; his competitors? What practices

would he have to avoid because they would be incompatible with his big goal?

(7th Day)

11. What practical program would you suggest to one who wished to adopt sacrificial service as his big goal if he were (a) A bricklayer? (b) A doctor? (c) A college student?

12. Why is the big goal in life which Jesus exemplified rejected by so many men?

Suggested selection: Questions 2, 4, 6, 8, 9, 10, 11, 12.

STUDY IX

The Challenge of Authority

Mark, Chs. 11 and 12

Purpose: (1) To study the final phase of the clash between Jesus and the Jewish religious leaders, in which they challenged his authority and sought to discredit him. (2) To consider how Christianity may meet today the challenge of its authority as a world religion.

THE FINAL CONFLICT WITH THE JEWISH LEADERS

Study of the Scripture Section, Mark, Chs. 11-12 (Days 1–4)

1. *Two Authoritative Acts of Jesus* (1st Day)

Read **Mark 11:1-18** for the story of two acts which greatly incensed the Jewish leaders.

Kings rode to their coronations on colts as here described. When Jesus planned this entry to Jerusalem and allowed the people to hail his kingdom as the kingdom of David that was to come, he openly expressed his claim to be the long expected Messiah.

The custody of the temple was in the hands of the chief priests. They were responsible for all that went on there. When Jesus assumed authority to cleanse the temple, he openly accused the priests of maladministration and challenged their right to the sacred office. This brought on him the opposition of this influential and powerful group (see 11: 18, 27, 28; 14:1), the group who had the power to put him to death.

It is difficult to imagine how Jesus could more thoroughly have stirred up the hornet's nest of Jewish officialdom than by these two challenging public acts. If anyone thought that he withdrew too easily when opposed by these Jews earlier in his ministry, all fears for his courage are here set at rest.

Examine the record to discover to what extent, if any, Jesus

was a victim of circumstances beyond his control. Why did he have to go to Jerusalem? Having arrived there, why did he act in a way to enrage his enemies? When he sensed their animosity, why did he not leave Jerusalem and go elsewhere? If he was conscious that he was stirring up a bitter hatred which might result in his death, why did he persist in such a course?

Read **Mark 11:19-26** for a suggestion of the spirit of trust in God which carried Jesus through the tests of that final week.

2. *Two Challenging Questions of the Jews* (2nd Day)

Read Mark 11:27–12:17 to see how the Jewish leaders planned their attack and how Jesus answered them.

The question as to the source of his authority follows naturally the two authoritative acts of the preceding day. It might seem that Jesus put his opponents in a dilemma and thus avoided answering the question they put to him. On the contrary, having exposed their false position by his question about the baptism of John, Jesus gave them a positive answer as to his authority in the parable of the vineyard. (12:1-12.) What answer does the parable give to their questions? They were not slow to perceive that he had called them the unworthy husbandmen and had threatened the punishment of the "lord of the vineyard" for their violence to the "beloved son." Why did they leave him without replying?

The question of the tribute to Caesar was an attempt to repay Jesus by placing *him* in a dilemma. Had he simply answered, "Yes, pay the tribute," they would have said to the people, "What sort of a deliverer from the Roman yoke is this?" Had he answered, "No, do not pay," they would have accused him of treason to the Roman authorities. Ponder his answer (12:15-17), until you understand how he avoided the dilemma.

3. *More Questions and Jesus' Victory* (3rd Day)

Read **Mark 12:18-44** for the conclusion of the conflict between Jesus and his opponents.

The Sadducees were the materialists of their day. They came to Jesus with one of their stock questions that had baffled many an opponent. It was like the question, "Where did Cain get his wife?" which is used by opponents of the Bible.

The question of the scribe (12:28) was another test of Jesus' theology. Jesus transcended all petty positions and silenced every critical voice.

(4th Day)

Jesus then carried the war into his opponents' territory with his question about the Christ, or Messiah. (12:35-37.) Among the Jews an ancestor would never call his descendant "Lord"; the ancestor was always the greater. Here in their Scriptures was the promise that the Messiah was to be the descendant of David, yet David spoke of him as "Lord." How was Jesus himself the answer to this problem?

Unable to meet his conclusive logic, his opponents left the field to Jesus. As in the earlier conflict (Mark 2:1–3:6), he conquered in the sphere of truth and reason. His opponents could not answer him, but they could put him to death, and this they proceeded to do. With an exposure of their spirit (12:38-40; see fuller account in Matt. 23), in contrast with the spirit of a poor widow (12:41-44), Jesus closed his public work. His next public appearance in Jerusalem was as a prisoner before Pilate.

HOW TO MEET OPPOSITION TO JESUS AND HIS CAUSE

Questions for Personal Thought and for Group Discussion (Days 5-7)

Questions to Open Up the Problem (5th Day)

1. What instances have you known of opposition to betterment movements such as prohibition and child welfare legislation? What are the motives back of such opposition? What tactics are used by these groups? In what regards, if any, would you say that this is opposition to Jesus and his cause?

2. From what quarters, if any, have you known of direct opposition to the Church's program? What is the reason for this?

3. What tactics have you known Christians to use in meeting this menacing opposition to Jesus and his cause? Under what circumstances have they actively fought in return?

Questions to Bring Out the Scripture Principles (6th Day)

4. What evidence have we had of earlier clashes between Jesus and his opposers? (Mark 2:1-3:6. See Study III)

5. Would Jesus have been justified in avoiding a clash with the chief priests on the temple-graft issue, in view of the serious conflict already facing him with the scribes, Pharisees,

and Herodians? Why, or why not? Why was he unwilling to consider this none of his business?

6. Do you think Jesus knew how dangerous it was for him to throw down the gauntlet to the religious leaders at the seat of their power in Jerusalem? Why did he do it?

7. Why did not Jesus hold a conference with the Jewish leaders with a view to cooperation, instead of antagonizing them?

8. How did Jesus avoid the dilemma set for him by the question about tribute to Caesar? Was his answer a fair one, or was this a clever way of avoiding the difficulty? Give your reasons.

9. What was Jesus' method when people tried to trip him with questions in theology? How did he use the Scriptures?

10. Why did Jesus propose his question about how the Christ could be the son of David? Why could his opponents not answer that question? Why were the common people glad that Jesus won in this clash with their leaders?

11. Can Jesus be justified in the harsh things he said about his opponents? (12:38-40.) Give your reasons.

12. Could Jesus have rallied the populace at this time in successful opposition to the Jewish authorities? (Mark 12:12, 14:2.) Why did he, without a blow, allow his opponents to carry out their plans to put him to death?

Questions Applying These Principles Today (7th Day)

13. Some people say "You've got to meet the devil with his own weapons. Even war and bloodshed are justifiable in fighting evil." How much fighting do you really think Jesus would have a Christian carry on for his cause?

14. Under what circumstances should Christians (a) withdraw Christian effort so as to avoid opposition? (b) proceed with their work, ignoring opposition? (c) force an open issue and contend with the opposition?

15. On what matters can Christians compromise so as to avoid conflict? On what matters can there be no compromise? How would a Christian decide?

16. What tactics sometimes used in fighting for the cause of Christ would you condemn, and why?

17. How far should Christians use the courts and legislation to vindicate their cause and to win against the forces of evil? What other methods are legitimate and effective?

18. When, if ever, can we as Christians follow Jesus' example of non-resistance toward the intrigues of his unscrupulous enemies? Would such an attitude ever be successful toward those who aggressively oppose the Christian cause? Why do you think so?

19. What are the best methods of meeting the opposition of the non-Christian religions to Christianity? What authority has Christianity, that it should seek to displace the other religions?

Suggested selection: 1, 3, 5, 6, 7, 12, 13, 14, 18, 19.

STUDY X

The Outlook in Troublous Days

Mark, Ch. 13

Purpose: (1) To study Jesus' practical advice to his disciples concerning the evil times which were coming upon Jerusalem. (2) To consider how men should think and act in the midst of the perplexities which confront the world today.

JESUS' MESSAGE FOR THE DAYS AHEAD

Study of the Scripture Section, Mark Ch. 13 (Days 1-4)

1. *Temple Stones and Testing Times* (1st Day)

Read **Mark 13:1-13,** viewing the record, not in retrospect, but from the standpoint of Jesus and the four disciples mentioned.

The key to the understanding of this chapter lies in noticing the incident which gave rise to the conversation, and the specific questions of the disciples which Jesus here answered. Jesus astonished the disciples with his remark that the marvelous temple buildings were to be completely destroyed. As they sat on the Mount of Olives, gazing across the valley at the temple and wondering about his words, they asked him, "When shall this destruction of the temple come, and how can we tell when it is near?"

The rest of the chapter is best understood as Jesus' answer to these definite questions, rather than his program for all future ages down to the end of the world. It is characteristic of prophecy, however, that it may have an immediate application, and at the same time be capable of a more remote application, since history repeats itself and the purposes of God remain unchanged.

2. *The Signs of the Times* (2nd Day)

Read **Mark 13:14-27** from the viewpoint suggested above for

the 1st Day. The reader would understand from Daniel 9:27 (cf. Luke 21:20) that the reference here is to the invading Roman armies. Jerusalem was destroyed by the Romans in the year 70 A. D.

Jesus gives four signs of the near approach of destruction: (1) False Messiahs (verses 5, 6). (2) Commotion of wars, earthquakes, and famines (verses 7, 8). (3) Persecution of his followers, in spite of which the Gospel will spread (verses 9-13). (4) The siege by Roman armies (verses 14-23). The striking fulfilment of these predictions is described by Josephus ("Jewish Wars," II. 12, 13).

The climax comes (verses 24-27) in the final overthrow of the Jewish economy, and "the substitution in its place of his own kingdom, which shall gather its happy subjects from all nations."

3. *The Disciples' Practical Program* (3rd Day)

Read **Mark 13: 28-37** for the practical advice Jesus gave in view of the times which were coming.

In answer to the disciples' original question, "When shall these things be?" Jesus said: (1) That it would be before their generation had passed away (verse 30). (2) That no one except the Father knew the day and the hour (verse 32). (3) That it would be so unexpected that great care must be taken not to be caught napping (verses 33-37).

It is evident that Jesus did not speak these messages to satisfy idle curiosity about the future, but to give a practical rule to his followers. His warning is summed up in four expressions, "take heed—watch—pray—work" (verses 33-37).

4. *Relation of This Section to the Book of Mark* (4th Day)

Chronologically, the plot to kill (14:1), follows at once upon the failure of the Jewish leaders to cope with Jesus in fair and open play as recorded in Chs. 11, 12. It will be seen from this that Ch. 13 is parenthetical.

As reasons for the preservation of this discourse and its insertion here by Mark criticize the following: (1) Its immediate and practical value to first-century Christians. (2) The vindication of Jesus as a prophet which would come with the fulfilment of his predictions. (3) The picture it gives of Jesus himself, facing his own sufferings and death with a calm confidence in the final success of his kingdom.

HOW TO FIND THE WAY IN A WORLD PERPLEXED

Questions for Personal Thought and for Group Discussion (Days 5-7)

Questions to Open Up the Problem (5th Day)

1. What are the chief perplexities and tension points confronting men today (a) in individual life? (b) in the social order? (c) in national and international life?

2. Why are folks stampeded by trying situations in present-day life? Why do people frequently prefer things as they are, even though unjust, to risking the danger of change?

Questions to Bring Out the Scripture Principles (6th Day)

3. How did the disciples react to the suggestion of turmoil and the overthrow of the existing order? Why did they consider that order and the temple which symbolized it so unchangeable?

4. Why were the disciples curious about the "signs of the times"? What leads people today to seek a magical way out?

5. In what respects were Jesus' words to the disciples discouraging? In what respects encouraging?

6. How do you explain Jesus' own attitude of assurance in regard to times of such perplexity?

7. In what spirit did Jesus expect his followers to take persecutions and trials? (Verses 9-13.)

8. What light did later experience throw on the wisdom of the way out suggested by Jesus? (Verses 33-37.)

Questions Applying These Principles Today (7th Day)

9. In what respects are present times like those described in Mark 13? Do Christians show more confidence than others in facing such troublesome times? If not, why not? If so, in what respects?

10. Which of the solutions now offered for our industrial perplexities do you consider most hopeful, and why?

11. To what extent can the League of Nations help in finding the way out of perplexity?

12. How would you criticize the solution of the Bolsheviki for bringing order into the world?

13. Which of these suggested solutions of our present difficulties seems to you most Christian? What criticisms would

loyalty to Jesus' ideals lead one to make of these suggested solutions? What other items would be included in a Christian solution? Are they practicable?

14. How would you arrange in order of importance the suggestions of Jesus: "Take heed, watch, pray, work"? Might these be stated in modern terms "Keep your head; be on the alert; expect help from God; keep on the job"?

15. Specifically, what work can one undertake to help the world through its troublous times? What good does prayer do?

16. How does confidence in Christ help in times of perplexity? How will this confidence express itself practically?

Suggested selection: 1, 3, 4, 6, 9, 13, 14, 16.

STUDY XI

The Way of the Cross

Mark, Chs. 14 and 15

Purpose: (1) To follow Jesus through the scenes of his final sufferings and death, with a view to understanding better his spirit and motive in meeting the supreme test. (2) To consider whether the cause of Jesus is worth dying for today, and what sacrifice is demanded of those who espouse that cause.

THE SUFFERINGS AND DEATH OF JESUS

Study of the Scripture Section, Mark, Chs. 14-15 (Days 1-4)

1. *The Plot and the Passover* (1st Day)

Read **Mark 14:1-26** as if you had never heard the story before, looking for new lights on the situation which Jesus faced and the spirit in which he met it.

The Jewish leaders planned to wait until after the Passover feast, but the treachery of Judas played into their hands and decided them against any delay. The story of the anointing at Bethany is placed here because it partly explains the defection of Judas, who was one of those offended by the "extravagance" of the act of love. (See John 12:4.)

Jesus says little here about the reasons for and the meaning of his death. Judging from his words and symbolic acts at the Last Supper, how did he look upon his death?

2. *Gethsemane and the Betrayal* (2nd Day)

Read **Mark 14: 27-52,** keeping the mind open for fresh impressions concerning Jesus in his hour of testing. Study Jesus' thought for his disciples, and his attitude toward others, as in the case of Peter (verses 27-31); the three disciples in Gethsemane (verses 37-42); Judas and his crowd (verses 43-50).

Some feel that the real battle of Jesus was fought in Gethsemane, and that having made there the final gift of life, he bore with equanimity the indignities and sufferings which followed. What would you say about this?

It has been surmised that the young man who fled (verses 51, 52), was John Mark himself, the writer of this book. Someone has referred to these verses as "the signature of the artist in a dark corner of the picture."

3. *Trial and Denial* (3rd Day)

Read **Mark 14: 53-72**, thinking of Peter's attitude to Jesus and his cause in the crucial hour. Notice also the bearing of Jesus before the Jewish council, and the majestic answer of verse 62.

4. *Pilate and the Crucifixion* (4th Day)

Read **Mark, Ch. 15**, considering afresh what Jesus endured voluntarily for the sake of his cause. This end was the logical one for Christ. How would the world feel about him, had he sidestepped the final issue? He acted on the truth he taught, that he who would save his life should lose it.

His enemies pointed to the cross as the final proof of the impotence of Jesus and the failure of his cause. Under what circumstances would their view have been correct? Thrilled by the matchless love and heroism of Jesus' act, the idealism of the centuries has snatched that cross from the shadow of shame and exalted it as the blazing emblem of love, the greatest force in the world. How do you account for this?

WHEN IS A CAUSE WORTH DYING FOR?

Questions for Personal Thought and for Group Discussion (Days 5-7)

Questions to Open Up the Problem (5th Day)

1. What was it about the cause of the Allies in the Great War that made men and nations feel it was a cause worth dying for? What made the Germans and their allies willing to die for their cause also?

2. Why did the American Colonists in the Revolution consider their cause worth dying for?

3. What case can you mention where men have been unwilling to fight, because they considered the cause at stake not worth dying for?

Questions to Bring Out the Scripture Principles (6th Day)

4. Why did Jesus go to death for his cause, instead of withdrawing or arbitrating with his enemies?

5. How would the cause of Jesus in the world be affected if he had retired to a peaceful life after his public ministry?

6. How did Jesus look upon his death, as indicated at the Last Supper? (14:22-25.)

7. What made Judas feel that the cause of Jesus was not worth dying for?

8. Why did Peter and the rest forsake Jesus when they had said (14:31) that they would die with him?

9. What caused the change in these disciples, so that later many of them went to death gladly for Jesus and his cause?

Questions Applying These Principles Today (7th Day)

10. Does the death of Jesus for his cause differ from the death of a soldier for his country's cause? What are your reasons for your answer?

11. Why is the emblem of the cross made so prominent in Christianity?

12. Why are men willing to lay down their lives for a comrade? For the weak or unprotected? For honor? For freedom? For God?

13. What about the cause of Jesus—the Kingdom of God—has made thousands go to death for it?

14. What is meant by the statement, "The blood of the martyrs is the seed of the Church"?

15. Why is it still necessary that one who becomes a Christian must be willing to die for the cause? Why do so few have to do so?

16. How much does it cost to be a Christian today? Why?

17. Which wins men more to the cause of Christ, the argument that it costs very little to be a Christian, or the challenge that it is worth dying for? Why?

18. What happens to a cause when men cease thinking of it as worth dying for?

Suggested selection: 1, 4, 6, 8, 9, 10, 12, 13, 16, 17.

STUDY XII

The Triumph of Endless Life

Mark, Chapter 16

Purpose: (1) To study the record concerning the risen Christ and the new life which he released in the world through his disciples. (2) To consider the need of the world today for the eternal life of God, and how the religion of Christ can meet that need.

THE RESURRECTION AND THE GREAT COMMISSION

Study of the Scripture Section, Mark, Ch. 16. (Days 1-3)

1. *The Empty Tomb and the Risen Christ* (1st Day)

Read **Mark 16: 1-13,** seeking to share with the devoted followers of Jesus the mighty surprise here described.

The conclusion of Mark's gospel **(16: 9-20)** is not clearly authentic, but harmonizes in essential points with the records given elsewhere in the New Testament.

Notice the amazement and disbelief of the disciples, although Jesus had often spoken of his rising from the dead and of their rendezvous in Galilee (14:28, 8:31, 9:31, 10:34). To understand this, one must live through those days from their standpoint, when such predictions were unintelligible and the collapse of faith at Jesus' death well-nigh complete.

2. *The Great Commission and the Consummation* (2nd Day)

Read **Mark 16: 14-20,** thinking what a change came to the disciples with the sense of a living, working, empowering Lord. It is not to be wondered at that in early Christian preaching much was made of the Resurrection. Without it, would there have been any preaching?

According to the Synoptics the Great Commission (16: 15) was delivered in Galilee at Jesus' last appearance to the disciples, a fact which is not indicated in the Markian record. That

command has been the watchword of modern Christian missions, even as it was in the first century.

3. *Concluding Word about the Book of Mark* (3rd Day)

Turn back to Study I. (p. 2) and read carefully what is said about Mark's gospel, criticizing the statements there in the light of your completed survey of the book as a whole.

Study in detail the diagrams on pp. 3, 8, 24, and 33, and the map on p. 29, with a view to seeing as a whole the story of Jesus which Mark presents. Suggest alterations or additions in the diagrams under review.

For aid in the further study of Mark's gospel, refer to the Selected Bibliography on p. 51.

"The Lord *working*" (16: 20) may be considered a central expression of the book of Mark. The impression the reader carries away is of One who worked—constantly, everywhere, for all men, efficiently sympathetically, sacrificially, *worked* for the establishment of the Kingdom of God.

A remarkable feature of this book is its presentation of concrete fact rather than argument. The writer speaks of Jesus as "the Son of God." What did this title mean in those days? Mark tells the story with a directness that disarms prejudice and leaves the reader to judge for himself concerning Jesus.

A frank facing of the facts of this record is leading men increasingly to accept Mark's viewpoint, and to line up with Jesus and his cause as the hope of the world.

WHAT CAN CHRISTIANITY DO FOR THE WORLD?

Questions for Personal Thought and for Group Discussion. (Days 4-7)

Questions to Open Up the Problem (4th Day)

1. What benefits are usually claimed to result from Christianity?

2. How would you distinguish the benefits resulting from Christianity from those due merely to civilization, that is, a non-Christian civilization?

3. In what cases has Christianity seemingly failed to produce worth-while results?

4. Why do Christians believe their religion to be *the* religion for the world?

Questions to Bring Out the Scripture Principles (5th Day)

5. What did the Jews expect the coming of the Christ to do for the world?

6. How did the disciples' belief in the Resurrection affect their belief in what Christianity could do for the world?

7. What did the disciples understand by "the gospel" (16: 15) which Jesus told them to preach to the whole creation? Why were the signs of healing and helpful ministry added to the message they were to preach?

8. Why did the early Christians make so much of the Resurrection in their preaching?

Questions Applying These Principles Today (6th Day)

9. Why has Christianity failed to make the Christian nations all that they should be? What do you mean by a Christian nation?

10. What are the most unchristianized sports (a) in our community life? (b) in our social order? (c) in our national life? What is there that Christianity can do at once in these three spheres?

11. What has Christianity done for Europe and America that could not have been done by other forces? If Christianity were eliminated from Europe and America, what difference would it really make?

12. What has made the progress of Christianity so slow through the centuries?

(7th Day)

13. How do you account for the more rapid spread of Christianity in the past century?

14. What right have Christians to seek to spread their religion where other religions already exist?

15. How would you justify schools, hospitals, and agricultural stations as necessary in carrying out the Great Commission to "preach the gospel"?

16. Why do Christians make so much of Christ as a living, present, helping Friend, instead of conceding that he lived and died like Confucius, Buddha, or Mohammed?

Suggested selection: 2, 3, 6, 7, 8, 9, 11, 15, 16.

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THE GOSPEL OF MARK

From "The New Testament A New Translation," by James Moffatt, D.D.

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THE GOSPEL ACCORDING TO

S. MARK

1 THE beginning of the gospel of Jesus Christ [the Son of God].

2 As it is written in the prophet Isaiah,
Here I send my messenger before your face
to prepare the way for you:
3 *the voice of one who cries in the desert,*
'Make the way ready for the Lord,
level the paths for him'—
4 John appeared baptizing in the desert and preaching a
5 baptism of repentance for the remission of sins; and the whole of Judaea and all the people of Jerusalem went out to him and got baptized by him in the Jordan river, con-
6 fessing their sins. John was dressed in camel's hair, with a leather girdle round his loins, and he ate locusts and
7 wild honey. He announced,
"After me one who is mightier will come,
and I am not fit to stoop and untie the string of his sandals:
8 I have baptized you with water,
but he will baptize you with the holy Spirit."
9 Now it was in those days that Jesus arrived from Nazaret in Galilee and got baptized in the Jordan by John.
10 And the moment he rose from the water he saw the heavens cleft and the Spirit coming down upon him like a
11 dove; then said a voice from heaven,
'Thou art my Son, the Beloved,
in thee is my delight.'
12 Then the Spirit drove him immediately into the desert,
13 and in the desert he remained for forty days, while Satan tempted him; he was in the company of wild beasts, but angels ministered to him.
14 After John had been arrested Jesus went to Galilee
15 preaching the gospel of God; he said, "The time has now come, God's reign is near: repent and believe in the gospel."
16 Now as he passed along the sea of Galilee he saw Simon and Simon's brother Andrew netting fish in the sea—for
17 they were fishermen; so Jesus said to them, "Come, follow

18 me and I will make you fish for men." At once they
19 dropped their nets and went after him. Then going on a
little further he saw James the son of Zebedaeus and his
brother John; they too were in their boat, mending their
20 nets; he called them at once, and they left their father
Zebedaeus in the boat with the crew and went to follow
him.
21 They then entered Capharnahum. As soon as the sab-
bath came, he at once began to teach in the synagogue;
22 and they were astounded at his teaching, for he taught
23 them like an authority, not like the scribes. Now there
was a man with an unclean spirit in their synagogue, who
24 at once shrieked out, "Jesus of Nazaret, what business
have you with us? Have you come to destroy us? We
25 know who you are, you are God's holy One." But Jesus
26 checked it; "Be quiet," he said, "come out of him." And
after convulsing him the unclean spirit did come out of
27 him with a loud cry. Then they were all so amazed that
they discussed it together, saying, "Whatever is this?"
"It's new teaching with authority behind it!" "He orders
28 even unclean spirits!" "Yes, and they obey him!" So
his fame at once spread in all directions through the whole
of the surrounding country of Galilee.
29 On leaving the synagogue they went straight to the house
of Simon and Andrew, accompanied by James and John.
30 Simon's mother-in-law was in bed with fever, so they told
31 him at once about her, and he went up to her and taking
her hand made her rise; the fever left her at once and
32 she ministered to them. Now when evening came, when
the sun set, they brought him all who were ill or possessed
33 by daemons—indeed the whole town was gathered at the
34 door—and he cured many who were ill with various dis-
eases and cast out many daemons; but as the daemons
35 knew him he would not let them say anything. Then in
the early morning, long before daylight, he got up and went
36 away out to a lonely spot. He was praying there when
37 Simon and his companions hunted him out and dis-
covered him; they told him, "Everybody is looking for
38 you," but he said to them, "Let us go somewhere else, to
the adjoining country-towns, so that I may preach there as
39 well; that is why I came out here." And he went
preaching in their synagogues throughout the whole of
Galilee, casting out daemons.
40 A leper came to him beseeching him on bended knee, say-
41 ing, "If you only choose, you can cleanse me;" so he
stretched his hand out in pity and touched him saying,
42 "I do choose, be cleansed." And the leprosy at once left
43 him and he was cleansed. Then he sent him off at once

44 with the stern charge, "See, you are not to say a word to
anybody; away and show yourself to the priest and offer
what Moses prescribed for your cleansing, to notify men."
45 But he went off and proceeded to proclaim it aloud and
spread news of the affair both far and wide. The result
was that Jesus could no longer enter any town openly;
he stayed outside in lonely places, and people came to
him from every quarter.

2 When he entered Capharnahum again after some days
2 it was reported that he was at home, and a large
number at once gathered, till there was no more room for
them, not even at the door. He was speaking the word to
3 them, when a paralytic was brought to him; four men
4 carried him, and as they could not get near Jesus on
account of the crowd, they tore up the roof under which
he stood and through the opening they lowered the pallet
5 on which the paralytic lay. When Jesus saw their faith,
he said to the paralytic, "My son, your sins are for-
6 given." Now there were some scribes sitting there who
7 argued in their hearts, "What does the man mean by talk-
ing like this? It is blasphemy! Who can forgive sins,
8 who but God alone?" Conscious at once that they were
arguing to themselves in this way, Jesus asked them,
9 "Why do you argue thus in your hearts? Which is the
easier thing, to tell the paralytic, 'Your sins are forgiven,'
10 or to tell him, 'Rise, lift your pallet, and go away'? But to
let you see the Son of man has power on earth to forgive
11 sins"—he said to the paralytic, "Rise, I tell you, lift your
12 pallet, and go home." And he rose, lifted his pallet at
once, and went off before them all; at this they were all
amazed and glorified God saying, "We never saw the like
of it!"
13 Then he went out again by the seaside, and all the crowd
14 came to him and he taught them. As he passed along he
saw Levi the son of Alphaeus sitting at the tax-office; he
said to him, "Follow me," and he rose and followed him.
15 Now Levi was at table in his own house, and he had many
taxgatherers and sinners as guests along with Jesus and
his disciples—for there were many of them among his
16 followers. So when some scribes of the Pharisees saw he
was eating with sinners and taxgatherers they said to his
disciples, "Why does he eat and drink with taxgatherers
17 and sinners?" On hearing this, Jesus said to them,
"Those who are strong have no need of a doctor, but those
who are ill:
I have not come to call just men but sinners."
18 As the disciples of John and of the Pharisees were ob-

serving a fast, people came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, and your
19 disciples do not fast?" Jesus said to them,
"Can friends at a wedding fast while the bridegroom is beside them?
As long as they have the bridegroom beside them they cannot fast.
20 A time will come when the bridegroom is taken from them; then they will fast, on that day.
21 No one stitches a piece of undressed cloth on an old coat,
otherwise the patch breaks away, the new from the old,
and the tear is made worse:
22 no one pours fresh wine into old wineskins,
otherwise the wine will burst the wineskins,
and both wine and wineskins are ruined."*
23 Now it happened that he was passing through the cornfields on the sabbath, and as the disciples made their way
24 through they began to pull the ears of corn. The Pharisees said to him, "Look at what they are doing on the sabbath!
25 That is not allowed." He said to them, "Have you never read what David did when he was in need and hungry,
26 he and his men? He went into the house of God (Abiathar was high priest then) and ate *the loaves of the Presence* which no one except the priests is allowed to eat, and also
27 shared them with his followers." And he said to them,
"The sabbath was made for man, not man for the sabbath:
28 so that the Son of man is Lord even over the sabbath."

3 Again he entered a synagogue. Now a man was there
2 whose hand was withered, and they watched to see if he would heal him on the sabbath, so as to get a charge
3 against him. He said to the man with the withered hand,
4 "Rise and come forward"; then he asked them, "Is it right to help or to hurt on the sabbath, to save life or to kill?"
5 They were silent. Then glancing round him in anger and vexation at their obstinacy he told the man, "Stretch out your hand." He stretched it out and his hand was quite
6 restored. On this the Pharisees withdrew and at once joined the Herodians in a plot against him, to destroy him.
7 Jesus retired with his disciples to the sea, and a large number of people from Galilee followed him; also a large

* Omitting ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς, a harmonistic addition from the parallel passage in Luke v. 38 and Matthew ix. 17.

8 number came to him from Judaea, Jerusalem, Idumaea, the
other side of the Jordan, and the neighbourhood of Tyre
9 and Sidon, as they had heard of his doings. So he told his
disciples to have a small boat ready; it was to prevent
10 him being crushed by the crowd, for he healed so many
that all who had complaints were pressing on him to get
11 a touch of him. And whenever the unclean spirits saw
him they fell down before him, screaming, "You are the
12 Son of God!" But he charged them strictly and severely
not to make him known.
13 Then he went up the hillside and summoned the men he
14 wanted, and they went to him. He appointed twelve to be
15 with him, also that he might despatch them to preach with
16 the power of casting out daemons; there was Simon,
17 whom he surnamed Peter, James the son of Zebedaeus and
John the brother of James (he surnamed them Boanerges,
18 or "Sons of thunder"), Andrew, Philip, Bartholomew, Mat-
thew, Thomas, James the son of Alphaeus, Thaddaeus,
19 Simon the zealot, and Judas Iscariot who betrayed him.
20 Then they went indoors, but the crowd gathered again,
21 so that it was impossible even to have a meal. And when
his family heard this, they set out to get hold of him, for
22 what they said was, "He is out of his mind." But the
scribes who had come down from Jerusalem said, "He has
Beelzebul," and "It is by the prince of daemons that he
23 casts out daemons." So he called them and said to them
by way of parable, "How can Satan cast out Satan?
24 If a realm is divided against itself,
that realm cannot stand:
25 if a household is divided against itself,
that household cannot stand:
26 and if Satan has risen against himself and is divided,
he cannot stand, he comes to an end.
27 No one can enter the strong man's house and plunder
his goods unless first of all he binds the strong man; then
28 he can plunder his house. I tell you truly,
the sons of men shall be forgiven all their sins,
and all the blasphemies they may utter,
29 but whoever blasphemes against the holy Spirit is
never forgiven,
he is guilty of an eternal sin."
30 (This was because they said, "He has an unclean spirit.")
31 Then came his brothers and his mother, and standing out-
32 side they sent to call him; there was a crowd sitting round
him, and he was told, "Here are your mother and brothers
33 and sisters wanting you outside." He replied, "Who are
34 my mother and my brothers?" And glancing at those who
were sitting round him in a circle he said, "There are my

35 mother and my brothers! Whoever does the will of God,
that is my brother and sister and mother."

4 Once more he proceeded to teach by the seaside, and a
huge crowd gathered round him; so he entered a boat
on the sea and sat down, while all the crowd stayed on
2 shore. He gave them many lessons in parables, and said to
3 them in the course of his teaching: "Listen, a sower went
4 out to sow, and as he sowed it chanced that some seed fell
5 on the road, and the birds came and ate it up; some other
seed fell on stony soil where it had not much earth, and
6 it shot up at once because it had no depth of earth, but
when the sun rose it got scorched and withered away,
7 because it had no root; some other seed fell among thorns,
and the thorns sprang up and choked it, so it bore no crop;
8 some other seed fell on good soil and bore a crop that
sprang up and grew, yielding at the rate of thirty, sixty,
9 and a hundredfold." He added, "Anyone who has ears to
hear, let him listen to this."
10 When he was by himself his adherents and the twelve
11 asked him about the parable, and he said to them: "The
open secret of the Realm of God is granted to you, but
these outsiders get everything by way of parables, so that
12 *for all their seeing they may not perceive,*
and for all their hearing they may not understand,
lest they turn and be forgiven."
13 And he said to them, "You do not understand this parable?
14 Then how are you to understand the other parables? The
15 sower sows the word. As for those 'on the road,' when
the seed is sown there—as soon as they hear it, Satan at
once comes and carries off the word sown within them.
16 Similarly those who are sown 'on stony soil' are the people
17 who on hearing the word accept it* with enthusiasm; but
they have no root in themselves, they do not last; the
next thing is that when the word brings trouble or persecu-
18 tion, they are at once repelled. Another set are those
19 who are sown 'among thorns'; they listen to the word, but
the worries of the world and the delight of being rich and
all the other passions come in to choke the word; so it
20 proves unfruitful. As for those who were sown 'on good
soil,' these are the people who listen to the word and take
it in and bear fruit at the rate of thirty, sixty, and a
hundredfold."
21 He also said to them,

* Omitting εὐθύς with D, the Sinaitic Syriac, some manuscripts of the Old Latin, etc. The tendency was to add Mark's εὐθύς rather than omit it, especially when it occurred as here in the Matthew-parallel (xiii. 20).

"Is a lamp brought to be placed under a bowl or a bed?
Is it not to be placed upon the stand?
22 Nothing is hidden except to be disclosed,
nothing concealed except to be revealed.
23 24 If anyone has an ear to hear, let him listen to this." Also
he said to them, "Take care what you hear; the measure
you deal out to others will be dealt out to yourselves, and
you will receive extra.
25 For he who has, to him shall more be given;
while as for him who has not, from him shall be taken
even what he has."
26 And he said, "It is with the Realm of God as when a
27 man has sown seed on earth; he sleeps at night and rises
by day, and the seed sprouts and shoots up—he knows not
28 how. (For the earth bears crops by itself, the blade first,
the ear of corn next, and then the grain full in the ear.)
29 But whenever the crop is ready, he has the sickle put in at
30 once, as harvest has come." He said also,
"To what can we compare the Realm of God?
how are we to put it in a parable?
31 It is like a grain of mustard-seed—less than any seed on
32 earth when it is sown on earth; but once sown it springs
up to be larger than any plant, throwing out such big
branches that *the wild birds can roost under its shadow.*"
33 In many a parable like this he spoke the word to them, so
34 far as they could listen to it; he never spoke to them
except by way of parable, but in private he explained every-
thing to his own disciples.
35 That same day when evening came he said to them,
36 "Let us cross to the other side"; so, leaving the crowd,
they took him just as he was in the boat, accompanied by
37 some other boats. But a heavy squall of wind came on,
and the waves splashed into the boat, so that the boat
38 filled. He was sleeping on the cushion in the stern, so they
woke him up saying, "Teacher, are we to drown, for all
39 you care?" And he woke up, checked the wind, and told
the sea, "Peace, be quiet." The wind fell and there was
40 a great calm. Then he said to them, "Why are you afraid
41 like this? Have you no faith yet?" But they were over-
awed and said to each other, "Whatever can he be, when
the very wind and sea obey him?"

5 2 THEN they reached the opposite side of the sea, the
country of the Gerasenes. And as soon as he stepped out
of the boat a man from the tombs came to meet him, a man
3 with an unclean spirit who dwelt among the tombs; by this
4 time no one could bind him, not even with a chain, for
he had often been bound with fetters and chains and had

snapped the chains and broken the fetters—nobody could
5 tame him. All night and day among the tombs and the
6 hills he shrieked and gashed himself with stones. On
catching sight of Jesus from afar he ran and knelt before
7 him, shrieking aloud, "Jesus, son of God most High, what
business have you with me? By God, I adjure you, do not
8 torture me." (For he had said, "Come out of the man,
9 you unclean spirit.") Jesus asked him, "What is your
10 name?" "Legion," he said, "there is a host of us." And
they begged him earnestly not to send them out of the
11 country. Now a large drove of swine was grazing there on
12 the hillside; so the spirits begged him saying, "Send us
13 into the swine, that we may enter them." And Jesus gave
them leave. Then out came the unclean spirits and entered the swine, and the drove rushed down the steep slope into the sea (there were about two thousand of them)
14 and in the sea they were drowned. The herdsmen fled and
reported it to the town and the hamlets. So the people
15 came to see what had happened, and when they reached
Jesus they saw the lunatic sitting down, clothed and in his
sober senses—the man who had been possessed by 'Legion.'
16 That frightened them. And those who had seen it related
to them what had happened to the lunatic and the swine.
17 Then they began begging Jesus to leave their district.
18 As he was stepping into the boat the lunatic begged that
19 he might accompany him; but he said, "Go home to your
own people, and report to them all the Lord has done for
20 you and how he took pity on you." So he went off and
began to proclaim throughout Decapolis all that Jesus had
done for him; it made everyone astonished.
21 Now when Jesus had crossed in the boat to the other
side again, a large crowd gathered round him; so he
22 remained beside the sea. A president of the synagogue
called Jairus came up, and on catching sight of him fell
23 at his feet with earnest entreaties. "My little girl is
dying," he said, "do come and lay your hands on her that
24 she may recover and live." So Jesus went away with him.
Now a large crowd followed him; they pressed round him.
25 And there was a woman who had had a hemorrhage for
26 twelve years—she had suffered a great deal under a
number of doctors and had spent all her means but was
27 none the better; in fact she was rather worse. She heard
about Jesus, got behind him in the crowd, and touched his
28 robe; "If I can touch even his clothes," she said to her-
29 self, "I will recover." And at once the hemorrhage
stopped, and she felt in her body that she was cured of
30 her complaint. Jesus was at once conscious that some
healing virtue had passed from him, so he turned round

31 in the crowd and asked, "Who touched my clothes?" His
disciples said to him, "You see the crowd are pressing
32 round you, and yet you ask, 'Who touched me?'" But
33 he kept looking round to see who had done it, and the
woman, knowing what had happened to her, came forward
in fear and trembling and fell down before him, telling
34 him all the truth. He said to her, "Daughter, your faith
has made you well; go in peace and be free from your
35 complaint." He was still speaking when a message came
from the house of the synagogue-president, "Your daughter
is dead. Why trouble the teacher to come any further?"
36 Instantly Jesus ignored the remark and told the president,
37 "Have no fear, only believe." He would not allow anyone
to accompany him except Peter and James and John the
38 brother of James. So they reached the president's house,
where he saw a tumult of people wailing and making shrill
39 lament; and on entering he asked them, "Why make a
40 noise and wail? The child is not dead but asleep." They
laughed at him. However, he put them all outside and
taking the father and mother of the child as well as his
companions he went in to where the child was lying;
41 then he took the child's hand and said to her, "Talitha
koum"—which may be translated, "Little girl, I am telling
42 you to rise." The girl got up at once and began to walk
(she was twelve years old); and at once they were lost in
43 utter amazement. But he strictly forbade them to let
anyone know about it, and told them to give her something
to eat.

6 Leaving there he went to his native place, followed by
2 his disciples. When the sabbath came, he began to teach
in the synagogue, and the large audience was astounded.
"Where did he get all this?" they said. "What is the
meaning of this wisdom he is endowed with? And these
3 miracles, too, that his hands perform! Is this not the
joiner, the son of Mary and the brother of James and Joses
and Judas and Simon? Are not his sisters settled here
4 among us?" So they were repelled by him. Then Jesus
said to them, "A prophet never goes without honour except
in his native place and among his kinsfolk and in his
5 home." There he could not do any miracle, beyond laying
6 his hands on a few sick people and curing them. He was
astonished at their lack of faith.
7 Then he made a tour round the villages, teaching. And
summoning the twelve he proceeded to send them out two
8 by two; he gave them power over the unclean spirits, and
ordered them to take nothing but a stick for the journey,
9 no bread, no wallet, no coppers in their girdle; they were

to wear sandals, but not to put on two shirts, he said.
10 Also, he told them, "Wherever you enter a house, stay
11 there till you leave the place. And if any place will not receive you and the people will not listen to you, shake off the very dust under your feet when you leave as a
12 warning to them." So they went out and preached re-
13 pentance; also they cast out a number of daemons and cured a number of sick people by anointing them with oil.
14 Now this came to the hearing of king Herod, for the name of Jesus had become well known; people said,* "John the Baptizer has risen from the dead, that is why
15 miraculous powers are working through him;" others said, "It is Elijah," others again, "It is a prophet, like
16 one of the old prophets." But when Herod heard of it he
17 said, "John has risen, the John I beheaded." For this Herod had sent and arrested John and bound him in prison on account of his marriage to Herodias the wife of
18 his brother Philip; John had told Herod, "You have no
19 right to your brother's wife." Herodias had a grudge against him; she wanted him killed but she could not
20 manage it, for Herod stood in awe of John, knowing he was a just and holy man; so he protected John—he was greatly exercised when he listened to him, still he was
21 glad to listen to him. Then came a holiday, when Herod held a feast on his birthday for his chief officials and gen-
22 erals and the notables of Galilee. The daughter of Herodias went in and danced to them, and Herod and his guests were so delighted that the king said to the girl,
23 "Ask anything you like and I will give you it." He swore to her, "I will give you whatever you want, were it the half
24 of my realm." So she went out and said to her mother, "What am I to ask?" "John the Baptizer's head," she an-
25 swered. Then she hurried in at once and asked the king, saying, "I want you to give me this very moment John the
26 Baptist's head on a dish." The king was very vexed, but for the sake of his oaths and his guests he did not like to
27 disappoint her; so the king at once sent one of the guard with orders to bring his head. The man went and be-
28 headed him in the prison, brought his head on a dish, and gave it to the girl; and the girl gave it to her mother.
29 When his disciples heard of it they went and fetched his body and laid it in a tomb.
30 Now the apostles gathered to meet Jesus and reported to
31 him all they had done and taught. And he said to them, "Come away to some lonely spot and get a little rest" (for there were many people coming and going, and they could

* Reading ἔλεγον with B D and the Old Latin.

get no time even to eat). So they went away privately
in the boat to a lonely spot. However a number of people
who saw them start and recognized them, got to the place
before them by hurrying there on foot from all the towns.
So when Jesus disembarked he saw a large crowd, and out
of pity for them, as they were like sheep without a shep-
herd, he proceeded to teach them at length. Then, as the
day was far gone, his disciples came up to him, saying, "It
is a desert place and the day is now far gone; send them
off to the farms and villages round about to buy some food
for themselves." He replied, "Give them some food, your-
selves." They said, "Are we to go and buy ten pounds'
worth of food and give them that to eat?" He said, "How
many loaves have you got? Go and see." When they found
out they told him, "Five, and two fish." Then he gave
orders that they were to make all the people lie down
in parties on the green grass; so they arranged them-
selves in groups of a hundred and of fifty. And he took
the five loaves and the two fish, and looking up to heaven
he blessed them, broke the loaves in pieces which he handed
to the disciples to set before them, and divided the two
fish among them all. They all ate and had enough;
besides, the fragments of bread and of fish which were
picked up filled twelve baskets. (The number of men who
ate the loaves was five thousand.)

Then he made the disciples at once embark in the boat
and cross before him towards Bethsaida, while he dis-
missed the crowd; and after saying goodbye to them he
went up the hill to pray. Now when evening came the boat
was [far out] in the middle of the sea, and he was on the
land alone; but when he saw them buffeted as they rowed
(for the wind was against them) he went to them about the
fourth watch of the night walking on the sea. He meant to
pass them, but when they saw him walking on the sea they
thought it was a ghost and shrieked aloud—for they all
saw him and were terrified. Then he spoke to them at
once; "Courage," he said, "it is I, have no fear." And he
got into the boat beside them, and the wind dropped. They
were utterly astounded, for they had not understood the
lesson of the loaves; their minds were dull.

On crossing over they came to land at Gennesaret and
moored to the shore. And when they had disembarked, the
people at once recognized Jesus; they hurried round all the
district and proceeded to carry the sick on their pallets
wherever they heard that he was; whatever village or town
or hamlet he went to, they would lay their invalids in the
marketplace, begging him to let them touch even the tassel
of his robe—and all who touched him recovered.

7 Now the Pharisees gathered to meet him, with some
2 scribes who had come from Jerusalem. They noticed
that some of his disciples ate their food with 'common'
3 (that is, unwashed) hands. (The Pharisees and all the
Jews decline to eat till they wash their hands up to the
4 wrist, in obedience to the tradition of the elders; they
decline to eat what comes from the market till they have
washed it; and they have a number of other traditions to
keep about washing cups and jugs and basins [and beds].)
5 Then the Pharisees and scribes put this question to him,
"Why do your disciples not follow the tradition of the
elders? Why do they take their food with 'common'
6 hands?" He said to them, "Isaiah made a grand prophecy
about you hypocrites—as it is written,

This people honours me with their lips,
but their heart is far away from me:
7 *vain is their worship of me,*
for the doctrines they teach are but human precepts.

8 You drop what God commands and hold to human tradi-
9 tion.* Yes, forsooth," he added, "you set aside what God
10 commands, so as to maintain your own tradition. Thus,
Moses said, *Honour your father and mother*, and, *He who*
11 *curses his father or mother is to suffer death.* But you
say that if a man tells his father or mother, 'This money
might have been at your service, but it is Korban' (that
12 is, dedicated to God), he is exempt, so you hold, from
13 doing anything for his father or mother. That is repeal-
ing the word of God in the interests of the tradition which
14 you keep up. And you do many things like that." Then he
called the crowd to him again and said to them, "Listen to
me, all of you, and understand this:—
15 nothing outside a man can defile him by entering him;
it is what comes from him that defiles him.
16 If anyone has ears to hear, let him listen to this."
17 Now when he went indoors away from the crowd, his
disciples asked him the meaning of this parabolic saying.
18 He said to them, "So you do not understand, either? Do
you not see how nothing outside a man can defile him by
19 entering him? It does not enter his heart but his belly
and passes from that into the drain" (thus he pronounced
20 all food clean). "No," he said, "it is what comes from a
21 man, that is what defiles him. From within, from the
22 heart of man, the designs of evil come: sexual vice, steal-
ing, murder, adultery, lust, malice, deceit, sensuality, envy-

*Omitting βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

23 ing, slander, arrogance, recklessness, all these evils issue
from within and they defile a man."
24 Leaving there, he went away to the territory of Tyre and
Sidon. He went into a house and wished no one to know
25 of it, but he could not escape notice; a woman heard of
him, whose daughter had an unclean spirit, and she came
26 in and fell at his feet (the woman was a pagan, of Syro-
phœnician birth) begging him to cast the daemon out of
27 her daughter. He said to her, "Let the children be satis-
fied first of all; it is not fair to take the children's bread
28 and throw it to the dogs." She answered him, "No, sir,
but under the table the dogs do pick up the children's
29 crumbs." He said to her, "Well, go your way; the daemon
30 has left your daughter, since you have said that." So she
went home and found the child lying in bed and the
daemon gone from her.
31 He left the territory of Tyre again and passed through
Sidon to the sea of Galilee, crossing the territory of Decap-
32 olis. And a deaf man who stammered was brought to
him, with the request that he would lay his hand on him.
33 So taking him aside from the crowd by himself, he put his
fingers into the man's ears, touched his tongue with saliva,
34 and looking up to heaven with a sigh he said to him,
35 "Ephphatha" (which means, Open). Then his ears were [at
once] opened and his tongue freed from its fetter—he began
36 to speak correctly. Jesus forbade them to tell anyone
about it, but the more he forbade them the more eagerly
37 they made it public; they were astounded in the extreme,
saying, "How splendidly he has done everything! He
actually makes the deaf hear and the dumb speak!"

8 In those days, when a large crowd had again gathered
and when they had nothing to eat, he called his dis-
2 ciples and said to them, "I am sorry for the crowd; they
have been three days with me now, and they have nothing
3 to eat. If I send them home without food they will faint
on the road. Besides, some of them have come a long
4 way." His disciples replied, "Where can one get loaves
5 to satisfy them in a desert spot like this?" He asked
them, "How many loaves have you got?" They said,
6 "Seven." So he ordered the crowd to recline on the
ground, and taking the seven loaves he gave thanks, broke
them, and gave them to his disciples to serve out. They
7 served them out to the crowd, and as they also had a few
small fish, he blessed them too and told the disciples to
8 serve them out as well. So the people ate and were satis-
fied, and they picked up seven baskets of fragments which
9 were left over. (There were about four thousand of them.)

10 Then he sent them away, embarked at once in the boat
with his disciples, and went to the district of Dal-
manutha.
11 Now the Pharisees came out and started to argue with
him, asking him for a Sign from heaven, by way of tempt-
12 ing him. But he sighed in spirit and said,
"Why does this generation demand a Sign?
I tell you truly, no Sign shall be given this genera-
tion."
13 Then he left them, embarked again, and went away to the
opposite side.
14 They had forgotten to bring any bread, and had only one
15 loaf with them in the boat. So he cautioned them, "See
and beware of the leaven of the Pharisees and the leaven
16 of Herod." "Leaven?" they argued to themselves, "we
17 have no bread at all." He noted this and said to them,
"Why do you argue you have no bread? Do you not see,
do you not understand, even yet? Are you still dull of
heart?
18 You have eyes, do you not see?
you have ears, do you not hear?
19 Do you not remember how many baskets full of fragments
you picked up when I broke the five loaves for the five
20 thousand?" They said, "Twelve." "And how many basket-
fuls of fragments did you pick up when I broke the seven
21 loaves for the four thousand?" They said, "Seven." "Do
you not understand now?" he said.
22 Then they reached Bethsaida. A blind man was brought
23 to him with the request that he would touch him. So he
took the blind man by the hand and led him outside the
village; then, after spitting on his eyes, he laid his hands
24 on him and asked him, "Do you see anything?" He began
to see and said, "I can make out people, for I see them as
25 large as trees, moving." At this he laid his hands on his
eyes once more, and the man stared in front of him; he
26 was quite restored and saw everything distinctly. And
Jesus sent him home, saying, "Do not go even into the
village."
27 Then Jesus and his disciples set off for the villages of
Cæsarea Philippi; and on the road he inquired of his dis-
28 ciples, "Who do people say I am?" "John the Baptist,"
they told him, "though some say Elijah and others say you
29 are one of the prophets." So he inquired of them, "And
who do you say I am?" Peter replied, "You are the
30 Christ." Then he forbade them to tell anyone about him.
31 And he proceeded to teach them that the Son of man had
to endure great suffering, to be rejected by the elders and
the high priests and the scribes, to be killed and after

32 three days to rise again; he spoke of this quite freely.
33 Peter took him and began to reprove him for it, but he
turned on him and noticing his disciples reproved Peter,
telling him, "Get behind me, you Satan! Your outlook is
34 not God's but man's." Then he called the crowd to him
with his disciples and said to them, "If anyone wishes to
follow me, let him deny himself, take up his cross, and so
follow me;
35 for whoever wants to save his life will lose it,
and whoever loses his life for my sake and the gospel's
will save it.
36 What profit is it for a man to gain the whole world and
37 to forfeit his soul? What could a man offer as an equiva-
lent for his soul?
38 Whoever is ashamed of me and my words in this disloyal
and sinful generation, the Son of man will be ashamed of
him when he comes in the glory of his Father with the holy
9 angels. I tell you truly," he said to them, "there are
some of those standing here who will not taste death till
they see the coming of God's Reign with power."
2 Six days afterwards Jesus took Peter, James, and John,
and led them up a high hill by themselves alone; in their
3 presence he was transfigured, and his clothes glistened
white, vivid white, such as no fuller on earth could bleach
4 them. And Elijah along with Moses appeared to them, and
5 conversed with Jesus. So Peter addressed Jesus, saying,
"Rabbi, it is a good thing we are here; let us put up three
6 tents, one for you, one for Moses, and one for Elijah" (for
7 he did not know what to say, they were so terrified). Then
a cloud came overshadowing them, and from the cloud a
voice said, "This is my Son, the Beloved, listen to him."
8 And suddenly looking round they saw no one there except
9 Jesus all alone beside them. As they went down the hill,
he forbade them to tell anyone what they had seen, till
10 such time as the Son of man rose from the dead. This
order they obeyed, debating with themselves what 'rising
11 from the dead' meant. So they put this question to him,
"Why do the [Pharisees and] scribes say that Elijah has to
12 come first?" He said to them, "Elijah does come first, to
restore all things; but what is written about the Son of
man as well? This, that he is to endure great suffering
13 and be rejected. As for Elijah, I tell you he has come
already, and they have done to him whatever they pleased
14 —as it is written of him." When they reached the dis-
ciples they saw a large crowd round them, and some
15 scribes arguing with them. On seeing him the whole
16 crowd was thunderstruck and ran to greet him. Jesus
17 asked them, "What are you discussing with them?" A

man from the crowd answered him, "Teacher, I brought
18 my son to you; he has a dumb spirit, and whenever it
seizes him it throws him down, and he foams at the
mouth and grinds his teeth. He is wasting away with it;
so I told your disciples to cast it out, but they could not."
19 He answered them, "O faithless generation, how long must
I still be with you? how long have I to bear with you?
20 Bring him to me." So they brought the boy to him, and
when the spirit saw Jesus it at once convulsed the boy;
he fell on the ground and rolled about foaming at the
21 mouth. Jesus asked his father, "How long has he been
22 like this?" "From childhood," he said; "it has thrown
him into fire and water many a time, to destroy him. If
you can do anything, do help us, do have pity on us."
23 Jesus said to him, "'If you can'! Anything can be done
24 for one who believes." At once the father of the boy cried
25 out, "I do believe; help my unbelief." Now as Jesus saw
that a crowd was rapidly gathering, he checked the un-
clean spirit. "Deaf and dumb spirit," he said, "leave him,
26 I command you, and never enter him again." And it did
come out, after shrieking aloud and convulsing him vio-
lently. The child turned like a corpse, so that most people
27 said, "He is dead"; but, taking his hand, Jesus raised
28 him and he got up. When he went indoors his disciples
asked him in private, "Why could we not cast it out?"
29 He said to them, "Nothing can make this kind come out but
prayer and fasting."

30 On leaving there they passed through Galilee. He did
31 not want anyone to know of their journey, for he was
teaching his disciples, telling them that the Son of man
would be betrayed into the hands of men, that they would
kill him, and that when he was killed he would rise again
32 after three days. But they did not understand what he
said, and they were afraid to ask him what he meant.

33 Then they reached Capharnahum. And when he was
indoors he asked them, "What were you arguing about
34 on the road?" They said nothing, for on the road they
had been disputing about which of them was the greatest.
35 So he sat down and called the twelve. "If anyone wants to
be first," he said to them, "he must be last of all and the
36 servant of all." Then he took a little child, set it among
them, and putting his arms round it said to them,

37 "Whoever receives one of these little ones in my name
receives me,
and whoever receives me receives not me but him who
sent me."

38 John said to him, "Teacher, we saw a man casting out
daemons in your name; but he does not follow us, and

39 so we stopped him." Jesus said, "Do not stop him; no one
who performs any miracle in my name will be ready to
40 speak evil of me. He who is not against us is for us.
41 Whoever gives you a cup of water because you belong to
Christ, I tell you truly, he shall not miss his reward.
42 And whoever is a hindrance to one of these little ones
who believe, it were better for him to have a great mill-
stone hung round his neck and be thrown into the sea.
43 If your hand is a hindrance to you, cut it off:
better be maimed and get into Life,
than keep your two hands and go to Gehenna, to the
fire that is never quenched.
45 If your foot is a hindrance to you, cut it off:
better get into Life a cripple,
than keep your two feet and be thrown into Gehenna.
47 If your eye is a hindrance to you, tear it out:
better get into God's Realm with one eye,
than keep your two eyes and be thrown into
Gehenna,
48 where *their worm never dies and the fire is never
put out.*
49 Everyone has to be consecrated * by the fire of the dis-
cipline.
50 Salt is excellent:
but if salt is tasteless, how are you to restore its
flavour?
Let there be 'salt between you';
be at peace with one another."

10 THEN he left and went to the territory of Judaea
over the Jordan. Crowds gathered to him again, and
2 again he taught them as usual. Now some Pharisees
came up and asked him if a man was allowed to divorce
3 his wife. This was to tempt him. So he replied, "What
4 did Moses lay down for you?" They said, "Moses per-
mitted a man *to divorce her by writing out a separation*
5 *notice.*" Jesus said to them, "He wrote you that com-
6 mand on account of the hardness of your hearts. But from
the beginning, when God created the world,
Male and female, He created them:
7 *hence a man shall leave his father and mother,*
8 *and the pair shall be one flesh.*

* The Greek word ἁλισθήσεται literally means 'salted,' the metaphor being taken from the custom of using salt in sacrifices (cp. *e.g.* Levit. ii. 13; Josephus, *Antiquities*, iii. 9. 1). "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future" (Professor Menzies).

9 So they are no longer two, but one flesh. What God has
10 joined, then, man must not separate." Indoors, the dis-
11 ciples again asked him about this, and he said to them,
"Whoever divorces his wife and marries another woman
12 is an adulterer to the former, and she is an adulteress
if she divorces her husband and marries another
man."
13 Now people brought children for him to touch them,
14 and the disciples checked them; but Jesus was angry when
he saw this, and he said to them, "Let the children come
to me, do not stop them: the Realm of God belongs to such
15 as these. I tell you truly, whoever will not submit to the
Reign of God like a child will never get into it at all."
16 Then he put his arms round them, laid his hands on them
and blessed them.
17 As he went out on the road a man ran up and knelt
down before him. "Good teacher," he asked, "what must
18 I do to inherit life eternal?" Jesus said to him, "Why call
19 me 'good'? No one is good, no one but God. You know
the commands: *do not kill, do not commit adultery, do not steal, do not bear false witness*, do not defraud, *honour*
20 *your father and mother*." "Teacher," he said, "I have ob-
21 served all these commands from my youth." Jesus looked
at him and loved him. "There is one thing you want,"
he said; "go and sell all you have; give the money to the
poor and you will have treasure in heaven; then come, take
22 up the cross, and follow me." But his face fell at that, and he
23 went sadly away, for he had great possessions. Jesus looked
round and said to his disciples, "How difficult it is for
those who have money to get into the Realm of God!"
24 The disciples were amazed at what he said; so he repeated,
"My sons, how difficult it is [for those who rely on money]
25 to get into the Realm of God! It is easier for a camel to
get through a needle's eye than for a rich man to get into
26 the Realm of God." They were more astounded than ever;
they said to themselves, "Then who ever can be saved?"
27 Jesus looked at them and said, "For men it is impossible,
28 but not for God: anything is possible for God." Peter
29 began, "Well, we have left our all and followed you." Jesus
said, "I tell you truly, no one has left home or brothers or
sisters or mother or father or children or lands for my
30 sake and for the sake of the gospel, who does not get a
hundred times as much—in this present world homes,
brothers, sisters, mothers, children, and lands, together
with persecutions, and in the world to come life eternal.
31 Many who are first will be last, and many who are last will
be first."
32 They were on the way up to Jerusalem, Jesus walking

in front of them: the disciples were in dismay and the company who followed were afraid. So once again he took the twelve aside and proceeded to tell them what was
33 going to happen to himself. "We are going up to Jerusalem," he said, "and the Son of man will be betrayed to the high priests and scribes; they will sentence him to
34 death and hand him over to the Gentiles, who will mock him, spit on him, scourge him, and kill him; then after three days he will rise again."
35 James and John, the sons of Zebedaeus, came up to him saying, "Teacher, we want you to do whatever we ask
36 you." So he said, "What do you want me to do for you?"
37 They said to him, "Give us seats, one at your right hand
38 and one at your left hand, in your glory." Jesus said, "You do not know what you are asking. Can you drink the cup I have to drink, or undergo the baptism I have to under-
39 go?" They said to him, "We can." Jesus said, "You shall drink the cup I have to drink and undergo the baptism
40 I have to undergo; but it is not for me to grant seats at my right or my left hand—these belong to the men for
41 whom they have been destined." Now when the ten heard
42 of this, they burst into anger at James and John; so Jesus called them and said,

"You know the so-called rulers of the Gentiles lord it over them,
and their great men overbear them:
43 not so with you.
Whoever wants to be great among you must be your servant,
44 and whoever of you wants to be first must be your slave;
45 for the Son of man himself has not come to be served but to serve,
and to give his life as a ransom for many."

46 Then they reached Jericho; and as he was leaving Jericho with his disciples and a considerable crowd, the son of Timaeus, Bartimaeus, the blind beggar who sat beside the
47 road, heard it was Jesus of Nazaret. So he started to
48 shout, "Son of David! Jesus! have pity on me." A number of the people checked him and told him to be quiet, but he shouted all the more, "Son of David, have pity on me!"
49 Jesus stopped and said, "Call him." Then they called the blind man and told him, "Courage! Get up, he is calling
50 you." Throwing off his cloak he jumped up and went to
51 Jesus. Jesus spoke to him and said, "What do you want me to do for you?" The blind man said, "Rabboni, I want
52 to regain my sight." Then Jesus said, "Go, your faith has made you well;" and he regained his sight at once and followed Jesus along the road.

11 Now when they came near Jerusalem, near Bethphage
and Bethany, at the Hill of Olives, he despatched
2 two of his disciples, saying to them, "Go to the village
in front of you. As soon as you enter it you will find a
colt tethered, on which no one has ever sat; untether it
3 and bring it here. If anyone asks you, 'Why are you doing
that?' say, 'The Lord needs it, and he will send it back
4 immediately.'" Off they went and found a colt tethered
5 outside a door in the street. They untethered it; but some
of the bystanders said to them, "What do you mean by un-
6 tethering that colt?" So they answered as Jesus had told
7 them, and the men allowed them to go. Then they brought
the colt to Jesus, and when they had put their clothes on
8 it Jesus seated himself. Many also spread their clothes
on the road, while others strewed leaves cut from the
9 fields; and both those in front and those who followed
shouted,

"Hosanna!
Blessed be he who comes in the Lord's name!
10 Blessed be the Reign to come, our father David's reign.
Hosanna in high heaven!"

11 Then he entered Jerusalem, entered the temple, and
looked round at everything; but as it was late he went
away with the twelve to Bethany.

12 Next day, when they had left Bethany, he felt hungry,
13 and noticing a fig tree in leaf some distance away he
went to see if he could find anything on it; but when
he reached it he found nothing but leaves, for it was not
14 the time for figs. Then he said to it, "May no one ever eat
fruit from you after this!" The disciples heard him say it

15 Then they came to Jerusalem, and entering the temple
he proceeded to drive out those who were buying and sell-
ing inside the temple; he upset the tables of the money-
16 changers and the stalls of those who sold doves, and would
not allow anyone to carry a vessel through the temple;
17 also he taught them. "Is it not written," he asked, "*My
house shall be called a house of prayer for all nations?*
18 You have made it *a den of robbers.*" This came to the ears
of the scribes and high priests, and they tried to get him
put to death, for they were afraid of him. But the multi-
19 tude were all astounded at his teaching. And when even-
ing came he went outside the city.

20 Now as they passed in the morning they noticed the fig
21 tree had withered to the root. Then Peter remembered.
"Rabbi," he said, "there is the fig tree you cursed, all
22 withered!" Jesus answered them, "Have faith in God!
23 I tell you truly, whoever says to this hill, 'Take and throw
yourself into the sea,' and has not a doubt in his mind

but believes that what he says will happen, he will have
24 it done. So I tell you, whatever you pray for and ask,
25 believe you have got it and you shall have it. Also, whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you your trespasses."

27 Once more they came to Jerusalem. And as he was walking within the temple the high priests and scribes and
28 elders came and asked him, "What authority have you for acting in this way? Who gave you authority to act
29 in this way?" Jesus said to them, "I am going to ask you a question. Answer this, and I will tell you what author-
30 ity I have for acting as I do. What about the baptism
31 of John? Was it from heaven or from men?" Now they
32 argued to themselves, "[What are we to say?] If we say, 'From heaven,' he will ask, 'Then why did you not believe him?' No, let us say, 'From men' "—but they were afraid of the multitude, for the people all held John had been really
33 a prophet. So they replied to Jesus, "We do not know." Jesus said to them, "No more will I tell you what authority I have for acting as I do."

12 Then he proceeded to address them in parables. "A man *planted a vineyard, fenced it round, dug a trough for the winepress, and built a tower;* then he leased it to
2 vinedressers and went abroad. When the season came round he sent a servant to the vinedressers to collect from
3 the vinedressers some of the produce of the vineyard, but they took and flogged him and sent him off with nothing.
4 Once more he sent them another servant; him they
5 knocked on the head and insulted. He sent another, but they killed him. And so they treated many others; some
6 they flogged and some they killed. He had still one left, a beloved son; he sent him to them last, saying, 'They
7 will respect my son.' But these vinedressers said to themselves, 'Here is the heir; come on, let us kill him, and the
8 inheritance will be our own.' So they took and killed him,
9 and threw him outside the vineyard. Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give the vineyard to others.
10 Have you not even read this scripture?—

The stone that the builders rejected is the chief stone now of the corner:
11 *this is the doing of the Lord,*
and a wonder to our eyes."

12 Then they tried to get hold of him, but they were afraid of the multitude. They knew he had meant the parable for them.

13 So they left him and went away. But they sent some of
the Pharisees and Herodians to him for the purpose of
14 catching him with a question. They came up and said to
him, "Teacher, we know you are sincere and fearless; you
do not court human favour, you teach the Way of God
15 honestly. Is it right to pay taxes to Caesar or not? Are
we to pay, or are we not to pay?" But he saw their trick
and said to them, "Why tempt me? Bring me a shilling.
16 Let me see it." So they brought one. He said, "Whose
likeness, whose inscription is this?" "Caesar's," they said.
17 Jesus said to them, "Give Caesar what belongs to Caesar,
give God what belongs to God." He astonished them.
18 Sadducees, men who hold there is no resurrection, also
19 came up and put a question to him. "Teacher," they said,
"Moses has written this law for us, that *if a man's brother
dies leaving a wife but no child, his brother is to take
20 the woman and raise offspring for his brother.* Now there
were seven brothers. The first married a wife and died
21 leaving no offspring: the second took her and died without
22 leaving any offspring: so did the third: none of the seven
23 left any offspring. Last of all the woman died too. At the
resurrection, when they rise, whose wife will she be? She
24 was wife to the seven of them." Jesus said to them, "Is
this not where you go wrong?—you understand neither the
25 scriptures nor the power of God. When people rise from
the dead they neither marry nor are married, they are
26 like the angels in heaven. As for the dead being raised,
have you not read in the book of Moses, at the passage on
the Bush, how God said to him, *I am the God of Abraham
27 and the God of Isaac and the God of Jacob?* He is not the
God of dead people but of living. You are far wrong."
28 Then a scribe came up, who had listened to the discussion.
Knowing Jesus had given them an apt answer, he put this
question to him, "What is the chief of all the commands?"
29 Jesus replied, "The chief one is: *Hear, O Israel, the Lord
30 our God is one Lord, and you must love the Lord your God
with your whole heart, with your whole soul, with your
31 whole mind, and with your whole strength.* The second is
this: *You must love your neighbour as yourself.* There is no
32 other command greater than these." The scribe said to him,
"Right, teacher! You have truly said, He is One, and there
33 is none else but Him. Also, to love him with the whole heart,
with the whole understanding, and with the whole strength,
and to love one's neighbour as oneself—that is far more than
34 all holocausts and sacrifices." Jesus noted his intelligent
answer and said to him, "You are not far off the Realm of
God." After that no one ventured to put any more ques-
tions to him.

35 And as Jesus taught in the temple he asked, "How can
36 the scribes say that the Christ is David's son? David himself said in the holy Spirit,

The Lord said to my Lord, 'Sit at my right hand,
till I make your enemies a footstool for your feet.'

37 David here calls him *Lord.* Then how can he be his son?"
Now the mass of the people listened with delight to him.
38 And in the course of his teaching he said, "Beware of the
scribes! They like to walk about in long robes, to get
39 saluted in the marketplaces, to secure the front seats in
40 the synagogues and the best places at banquets; they prey upon the property of widows and offer long unreal prayers. All the heavier will their sentence be!"
41 Sitting down opposite the treasury, he watched the people putting their money into the treasury. A number of the
42 rich were putting in large sums, but a poor widow came up and put in two little coins amounting to a halfpenny.
43 And he called his disciples and said to them, "I tell you truly, this poor widow has put in more than all who have
44 put their money into the treasury; for they have all put in a contribution out of their surplus, but she has given out of her neediness all she possessed, her whole living."

13 As he went out of the temple one of his disciples said to him, "Look, teacher, what a size these stones and
2 buildings are!" Jesus said to him, "You see these great buildings? Not a stone shall be left on another, without being torn down."
3 And as he sat on the Hill of Olives opposite the temple,
Peter and James and John and Andrew asked him in pri-
4 vate, "Tell us, when is this to happen? What will be the
5 sign for all this to be accomplished?" So Jesus began:
6 "Take care that no one misleads you:—many will come in
7 my name saying, 'I am he,' and mislead many. And when you hear of wars and rumours of war, do not be alarmed;
8 *these have to come,* but it is not the end yet. For *nation will rise against nation, and realm against realm;* there will be earthquakes here and there, and famines too. All
9 that is but the beginning of the trouble. Look to yourselves. Men will hand you over to Sanhedrins and you will be flogged in synagogues and brought before governors
10 and kings for my sake, to testify to them. (Ere the end,
11 the gospel must be preached to all nations.) Now when they carry you off to trial, do not worry beforehand about what you are to say; say whatever comes to your lips at the moment, for he who speaks is not you but the holy Spirit.
12 Brother will betray brother to death, the father will betray

his child, *children will rise against their parents* and kill
13 them, and you will be hated by all men on account of my
name; but he will be saved who holds out to the very
end.
14 But whenever you see *the appalling Horror* standing
where he has no right to stand (let the reader note this),
15 then let those who are in Judaea fly to the hills; a man on
the housetop must not go down into the house or go inside
16 to fetch anything out of his house, and a man in the field
17 must not turn back to get his coat. Woe to women with
18 child and to women who give suck in those days! Pray
19 it may not be winter when it comes, for those days will be
days of *misery, the like of which has never been from the
beginning of God's creation until now*—no and never shall
20 be. Had not the Lord cut short those days, not a soul
would be saved alive; but he has cut them short for the
sake of the elect whom he has chosen.
21 If anyone tells you at that time, 'Look, here is the Christ,'
22 or, 'Look, there he is,' do not believe it; for false Christs
and *false prophets will* rise and *perform* signs and *wonders*
23 to mislead the elect if they can. Now take care! I am tell-
ing you of it all beforehand.
24 But when that misery is past, in those days,
the sun will be darkened
and the moon will not yield her light,
25 *the stars will drop from heaven,*
and the orbs of the heavens will be shaken.
26 Then they will see *the Son of man coming in the clouds*
27 with great power and glory. Then he will despatch his
angels and muster the elect from the four winds, from the
verge of earth to the verge of heaven.
28 Let the fig tree teach you a parable. As soon as its
branches turn soft and put out leaves, you know summer is
29 at hand; so, whenever you see this happen, you may be
sure He is at hand, at the very door.
30 I tell you truly, the present generation will not pass away
31 till all this happens. Heaven and earth will pass away,
but my words never.
32 Now no one knows anything about that day or hour, not
even the angels in heaven, not even the Son, but only the
33 Father. Take care, keep awake and pray; you never know
34 the time. It is like a man leaving his house to go abroad;
he puts his servants in charge, each with his work to do,
35 and he orders the porter to keep watch. Watch then, for
you never know when the Lord of the House will come, in
the late evening or at midnight or at cock-crow or in the
36 morning. Watch, in case he comes suddenly and finds you
37 asleep. Watch: I say it to you, and I say it to all."

14 THE passover and the festival of unleavened bread fell
two days later; so the high priests and scribes were
trying how to get hold of him by craft and have him put
2 to death. "Only," they said, "it must not be during the fes-
tival; that would mean a popular riot."
3 Now when he was at Bethany in the house of Simon the
leper, lying at table, a woman came up with an alabaster
flask of pure nard perfume, which had cost a great sum;
the flask she broke and poured the perfume over his head.
4 This angered some of those present. "What was the use
5 of wasting perfume like this? This perfume might have
been sold for over three hundred shillings, and the poor
6 might have got that." So they upbraided her. But Jesus
said, "Let her alone. Why are you annoying her? She has
7 done a beautiful thing to me. The poor you always have be-
side you, and you can be kind to them whenever you want;
8 but you will not always have me. She has done all she
could—she has anticipated the perfuming of my body for
9 burial. I tell you truly, wherever the gospel is preached all
over the world, men will speak of what she has done in
memory of her."
10 Then Judas Iscariot, one of the twelve, went to the high
11 priests to betray him to them. They were delighted to hear
it, and promised to pay him for it. Meantime he sought a
good opportunity for betraying him.
12 On the first day of unleavened bread (the day when the
paschal lamb was sacrificed) his disciples said to him,
"Where do you want us to go and prepare for you to eat
13 the passover?" So he despatched two of his disciples, tell-
ing them, "Go into the city and you will meet a man carry-
14 ing a water-jar; follow him, and whatever house he goes
into, tell the owner that the Teacher says, 'Where is my
room, that I may eat the passover there with my disciples?'
15 He will show you a large room upstairs, with couches
spread, all ready; prepare the passover for us there."
16 The disciples went away into the city and found it was as
17 he had told them. So they prepared the passover, and when
18 evening fell he arrived along with the twelve. As they were
at table eating, Jesus said, "Truly I tell you, one of you is
19 going to betray me, one who is eating with me." They got
distressed at this, and said to him one after another,
20 "Surely it is not me?" "Surely it is not me?" "One of the
twelve," he told them, "one who is dipping into the same
21 dish as I am. The Son of man goes the road that the
scripture has described for him, but woe to the man by
whom the Son of man is betrayed! Better that man had
22 never been born!" And as they were eating he took a loaf
and after the blessing he broke and gave it to them, saying,

23 "Take this, it means my body." He also took a cup and
after thanking God he gave it to them, and they all drank
24 of it; he said to them, "This means my *covenant-blood*
25 which is shed for many; truly I tell you, I will never drink
the produce of the vine again till the day I drink it new
within the Realm of God."
26 After the hymn of praise they went out to the Hill of
27 Olives. Jesus said to them, "You will all be disconcerted,
for it is written: *I will strike at the shepherd and the sheep*
28 *will be scattered.* But after my rising I will precede you to
29 Galilee." Peter said to him, "Though all are disconcerted,
30 I will not be." Jesus said to him, "I tell you truly, to-day
you will disown me three times, this very night, before the
31 cock crows twice." But he persisted, "Though I have to
die with you, I will never disown you." And they all said
the same.
32 Then they came to a place called Gethsemane, and he
33 told his disciples, "Sit here till I pray." But he took Peter
and James and John along with him; and as he began to
34 feel appalled and agitated, he said to them, "*My heart is*
35 *sad*, sad even to death; stay here and watch." Then he
went forward a little and fell to the earth, praying that the
36 hour might pass away from him, if possible. "Abba,
Father," he said, "Thou canst do anything. Take this cup
away from me. Yet, not what I will but what thou wilt."
37 Then he came and found them asleep; so he said to Peter,
"Are you sleeping, Simon? Could you not watch for a
38 single hour? Watch and pray, all of you, so that you may
not slip into temptation. The spirit is eager but the flesh
39 is weak." Again he went away and prayed in the same
40 words as before; then he returned and found them once
more asleep, for their eyes were heavy. They did not know
41 what to say to him. Then he came for the third time and
said to them, "Still asleep? still resting? No more of that!
The hour has come, here is the Son of man betrayed into
42 the hands of sinners. Come, get up, here is my betrayer
43 close at hand." At that very moment, while he was still
speaking, Judas [Iscariot] one of the twelve came up
accompanied by a mob with swords and clubs who had come
44 from the high priests and scribes and elders. Now his
betrayer had given them a signal; he said, "Whoever I
kiss, that is the man. Seize him and get him safely away."
45 So when he arrived he at once went up to him and said,
46 "Rabbi [rabbi]," and kissed him. Then they laid hands on
47 him and seized him, but one of the bystanders drew his
sword and struck the servant of the high priest, cutting off
48 his ear. Jesus turned on them, saying, "Have you sallied
out to arrest me like a robber, with swords and clubs?

49 Day after day I was beside you in the temple teaching, and
you never seized me. However, it is to let the scriptures
be fulfilled."
50 Then they left him and fled, all of them; one young man
51 did follow him, with only a linen sheet thrown round his
52 body, but when the [young] men seized him he fled away
naked, leaving the sheet behind him.
53 They took Jesus away to the high priest, and all the high
54 priests and scribes and elders met there with him. Peter
followed him at a distance till he got inside the courtyard of
the high priest, where he sat down with the attendants to
warm himself at the fire.
55 Now the high priests and the whole of the Sanhedrin tried
to secure evidence against Jesus, in order to have him put to
56 death; but they could find none, for while many bore false
57 witness against him their evidence did not agree. Some got
58 up and bore false witness against him, saying, "We heard
him say, 'I will destroy this temple made by hands, and in
three days I will build another temple not made by hands.'
59 But even so the evidence did not agree. So the high priest
60 rose in their midst and asked Jesus, "Have you no reply to
61 make? What about this evidence against you?" He said
nothing and made no answer. Again the high priest put a
question to him. "Are you the Christ?" he said, "the Son of
62 the Blessed?" Jesus said, "I am. And, what is more, you
will all see *the Son of man sitting at the right hand* of the
63 Power and *coming with the clouds of heaven*." Then the
high priest tore his clothes and cried, "What more evidence
64 do we want? You have heard his blasphemy for yourselves.
What is your mind?" They condemned him, all of them,
65 to the doom of death; and some of them started to spit on
him and to blindfold him and buffet him, asking him,
"Prophesy." The attendants treated him to cuffs and slaps.
66 Now as Peter was downstairs in the courtyard, a maid-
67 servant of the high priest came along, and when she noticed
Peter warming himself she looked at him and said, "You
68 were with Jesus of Nazaret too." But he denied it. "I do
not know," he said, "I have no idea what you mean." Then
69 he went outside into the passage. The cock crowed. Again
the maidservant who had noticed him began to tell the by-
70 standers, "That fellow is one of them." But he denied it
again. After a little the bystanders once more said to
Peter, "To be sure, you are one of them. Why, you are a
71 Galilean!" * But he broke out cursing and swearing, "I
72 do not know the man you mean." At that moment the cock
crowed for the second time. Then Peter remembered how

* Omitting [καὶ ἡ λαλιά σου ὁμοιάζει].

Jesus had told him, "Before the cock crows twice you will disown me thrice;" and he burst into tears.

15 Immediately morning came, the high priests held a consultation * with the elders and scribes and all the Sanhedrin, and after binding Jesus they led him off and
2 handed him over to Pilate. Pilate asked him, "Are you
3 the king of the Jews?" He replied, "Certainly." Then the high priest brought many accusations against him, and
4 once more Pilate asked him, "Have you no reply to make?
5 Look at all their charges against you." But, to the aston-
6 ishment of Pilate, Jesus answered no more. Now at festival time he used to release for them some prisoner whom they
7 begged from him. (There was a man called Bar-Abbas in prison, among the rioters who had committed murder dur-
8 ing the insurrection.) So the crowd pressed up and started
9 to ask him for his usual boon. Pilate replied, "Would you
10 like me to release the king of the Jews for you?" (For he knew the high priests had handed him over out of envy.)
11 But the high priests stirred up the crowd to get him to
12 release Bar-Abbas for them instead. Pilate asked them again, "And what am I to do with your so-called king of
13 the Jews?" Whereupon they shouted again, "Crucify him."
14 "Why," said Pilate, "what has he done wrong?" But they
15 shouted more fiercely than ever, "Crucify him!" So, as Pilate wanted to satisfy the crowd, he released Bar-Abbas for them; Jesus he handed over to be crucified, after he had scourged him.

16 The soldiers took him inside the courtyard (that is, the
17 praetorium) and got all the regiment together; then they dressed him in purple, put on his head a crown of thorns
18 which they had plaited, and began to salute him with,
19 "Hail, O king of the Jews!" They struck him on the head with a stick and spat upon him and bent their knees to
20 him in homage. Then, after making fun of him, they stripped off the purple, put on his own clothes, and took
21 him away to crucify him. They forced Simon a Cyrenian who was passing on his way from the country (the father
22 of Alexander and Rufus) to carry his cross, and they led him to the place called Golgotha (which means the place of
23 a skull). They offered him wine flavoured with myrrh,
24 but he would not take it. Then they crucified him and *distributed his clothes among themselves, drawing lots for*
25 *them* to decide each man's share. It was nine in the morn-
26 ing when they crucified him. The inscription bearing his charge was:

THE KING OF THE JEWS.

* Reading ποιήσαντες instead of ἑτοιμάσαντες.

27 They also crucified two robbers along with him, one at his
29 right and one at his left.* Those who passed by scoffed at
him, nodding at him in derision and calling, "Ha! You
were to destroy the temple and build it in three days!
30 Come down from the cross and save yourself!" So, too,
31 the high priests made fun of him to themselves with the
scribes. "He saved others," they said, "but he cannot save
32 himself! Let 'the Christ,' 'the king of Israel' come down
now from the cross! Let us see that and we will believe!"
Those who were crucified with him also denounced him.
33 When twelve o'clock came, darkness covered the whole
34 land till three o'clock, and at three o'clock Jesus gave a loud
cry, "*Elôi, Elôi, lema sabachthanei*" (which means, My
35 God, my God, why hast thou forsaken me?) On hearing
this some of the bystanders said, "Look, he is calling for
36 Elijah." One man ran off, soaked a sponge in vinegar, and put
it on the end of a stick to give him a drink, saying, "Come
37 on, let us see if Elijah does come to take him down!" But
38 Jesus gave a loud cry and expired. And the curtain of
39 the temple was torn in two, from top to bottom. Now when
the army-captain who stood facing him saw that he expired
in this way, he said, "This man was certainly a son of God."
40 There were some women also watching at a distance,
among them Mary of Magdala, Mary the mother of James
41 the younger and of Joses, and Salome, women who had fol-
lowed him when he was in Galilee and waited on him, be-
sides a number of other women who had accompanied him
to Jerusalem.
42 By this time it was evening, and as it was the day of
43 Preparation (that is, the day before the sabbath) Joseph
of Arimathaea, a councillor of good position who himself
was on the outlook for the Reign of God, ventured to go to
44 Pilate and ask for the body of Jesus. Pilate was surprised
that he was dead already; he summoned the captain and
45 asked if he had been dead some time, and on ascertaining
this from the captain he bestowed the corpse on Joseph.
46 He, after buying a linen sheet, took him down and swathed
him in the linen, laying him in a tomb which had been cut
out of the rock and rolling a boulder up against the opening
47 of the tomb. Now Mary of Magdala and Mary the mother
of Joses noted where he was laid.

16 And when the sabbath had passed Mary of Magdala,
Mary the mother of James, and Salome bought some
2 spices in order to go and anoint him; and very early on the

* Von Soden retains ver. 28 (cp. Luke xxii, 37): "So the scripture was fulfilled which says, *He was classed among criminals.*"

first day of the week they went to the tomb, after sunrise.
3 They said to themselves, "Who will roll away the boulder
for us at the opening of the tomb?" (for it was a very large
4 boulder).* But when they looked they saw the boulder had
5 been rolled to one side, and on entering the tomb they saw
a youth sitting on the right dressed in a white robe. They
6 were bewildered, but he said to them, "Do not be bewildered.
You are looking for Jesus of Nazaret, who was crucified?
He has risen, he is not here. That is the place where he
7 was laid. Go you and tell his disciples and Peter, 'He pre-
cedes you to Galilee; you shall see him there, as he told
8 you.'" And they fled out of the tomb, for they were seized
with terror and beside themselves. They said nothing to
anyone, for they were afraid of —.†

(*a*)

9 Now after he rose early on the first day of the week, he
appeared first to Mary of Magdala out of whom he had cast
10 seven daemons. She went and reported it to those who had
11 been with him, as they mourned and wept; but although
they heard he was alive and had been seen by her, they
12 would not believe it. After this he appeared in another
form to two of them as they were walking on their way to
13 the country. They too went and reported it to the rest,
14 but they would not believe them either. Afterwards he
appeared at table to the eleven themselves and reproached
them for their unbelief and dulness of mind, because they
had not believed those who saw him risen from the dead.
[But they excused themselves, saying, "This age of lawless-
ness and unbelief lies under the sway of Satan, who will
not allow what lies under the unclean spirits‡ to under-
stand the truth and power of God; therefore," they said to
Christ, "reveal your righteousness now." Christ answered
them, "The limit of years for Satan's power has now
expired, but other terrors are at hand. I was delivered to
death on behalf of sinners,§ that they might return to the
truth and sin no more, that they might inherit that glory of
righteousness which is spiritual and imperishable in

* Transposing the second clause of ver. 4 to the end of ver. 3.

† The following appendix represents a couple of second century attempts to complete the gospel. The passage within brackets in the first of these epilogues originally belonged to it, but was excised for some reason at an early date. Jerome quoted part of it, but the full text has only been discovered quite recently in codex W, the Freer uncial of the gospels.

‡ Or, the unclean things that lie under the control of spirits.

§ The Greek is obscure at this point.

15 heaven."] And he said to them, "Go to all the world and
preach the gospel to every creature:
16 he who believes and is baptized shall be saved,
but he who will not believe shall be condemned.
17 And for those who believe, these miracles will follow:
they will cast out daemons in my name,
they will talk in foreign tongues,
18 they will handle serpents,
and if they drink any deadly poison, it will not hurt them;
they will lay hands on the sick and make them well."
19 Then after speaking to them the Lord Jesus was taken
20 up to heaven and *sat down at the right hand of God*, while
they went out and preached everywhere, the Lord working
with them and confirming the word by the miracles that
endorsed it.

(*b*)

But they gave Peter and his companions a brief account of all that had been enjoined. And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation.

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Jesus and His cause.

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